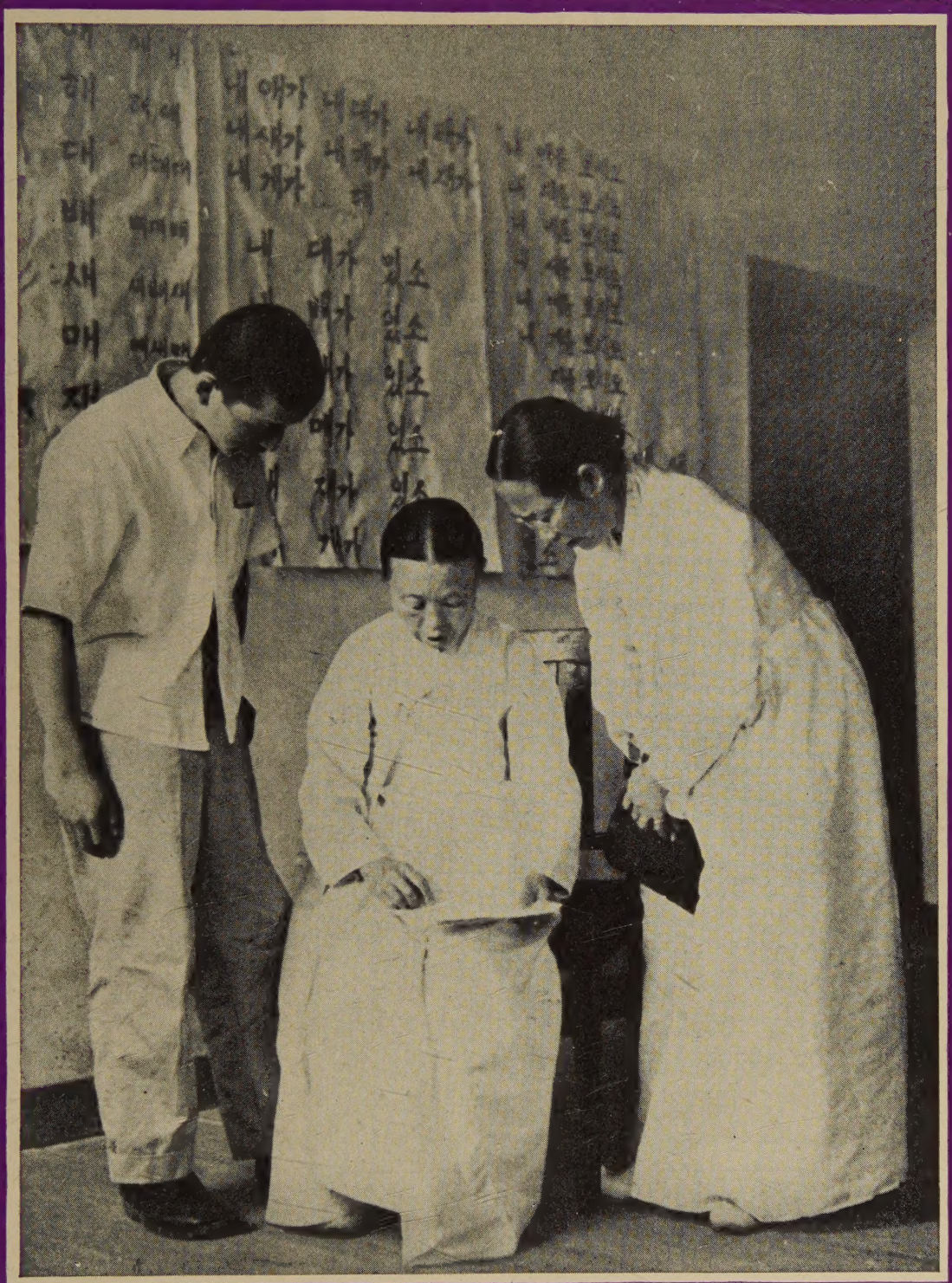

FEBRUARY 1950

the Methodist Woman

the Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

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Volume 10 February, 1950 Number 6

	PAGE
Introducing the Editor	3
Account of the Annual Meeting of the Womans' Division	4
"Ha-Ji-Me-Te," by *Gladys Davenport Brumbaugh*	7
"I Love Thy Church, O God!" by *Mrs. Frank G. Brooks*	9
Worship Program for Circles, by *Mrs. Milton L. Pope*	10
Progress at Wood Junior College, by *Muriel Day*	11
Suggestions for a Day Apart, by *a Member of the Woman's Society*	12
Advance Giving Has Brought to Pass Great Things, *Henrietta Gibson*	14
Home News	16
The Spiritual Significance of the Assembly, by *Mrs. Edwin B. White*	18
To Speak at the Assembly	19
Foreign News	20
The Advance Program	22
DEPARTMENTS	26-33
Suggestions for the March Program, by *Mrs. H. W. Bland Detwiler*	34
A Forward Step, by *Mrs. C. C. Long*	35

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Mrs. Edwin B. White, chairman, Spiritual Life Committee.

ASK YOURSELF

1. What per cent of Japan's population is Christian?

2. Name the week whose observance "is becoming a part of the spiritual program of the church."

3. Name the college campus on which a new building was recently dedicated.

4. What is the purpose of a day apart? How should its observance help us?

5. Name four needs of Brewster Hospital, Jacksonville, Florida.

6. What will be the primary importance of the coming Assembly in Cleveland, Ohio?

7. Name three of the speakers who will be at the Assembly.

8. Where may bottles of vitamins be sent to fill an urgent need?

OUR COVER

The cover picture is by Robert S. Laubach.

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Introducing the Editor

MRS. RUTH ESTHER WHEATON MEEKER, the newly elected editor of THE METHODIST WOMAN, needs no introduction to many readers of this magazine. She is familiar with all phases of the work of the Woman's Society of Christian Service, as well as with editorial work.

Following graduation from Albion College and additional work in journalism at Columbia University, Mrs. Meeker served in various capacities with the Woman's Home Missionary Society. For the eight years prior to unification, she was editor of *Woman's Home Missions* and the other general publications of that organization. Immediately before her marriage, Mrs. Meeker was a field worker in the Woman's Society of Christian Service. Since the death of her husband, she has continued to live in Oregon, serving as promotion secretary of the Western Jurisdiction.

Mrs. Meeker brings to her new task not only proved ability and detailed knowledge, but also a realization of the need to make THE METHODIST WOMAN "a useful agent in promoting plans and methods and carrying them into the farthest corner of the church." The new editor also appreciates the fact that she must "charge the necessary machinery with the spirit of personal service."

With her genuinely friendly and consecrated spirit, Mrs. Meeker will "generate inspiration for the great enterprises undertaken by this Society." Most important of all, she will seek, through THE METHODIST WOMAN, "to inspire in the women of the local church a greater devotion to its spiritual interests—and to develop a Christian fellowship."

We welcome Mrs. Meeker with warm cordiality, and feel sure that she and the readers of THE METHODIST WOMAN will become true friends.

"Great Possibilities Are Becoming Realities"

Account of the Annual Meeting, Woman's Division of Christian Service

IN A LETTER received some months ago from Mildred Anne Paine of Ai Kei Gakuin, Tokyo, she wrote: "By your continued support in prayer and sharing, we believe great possibilities are becoming realities." These words came to mind again and again from the time the annual meeting was convened by Mrs. Frank G. Brooks, President of the Woman's Division of Christian Service, at Buck Hill Falls, Pennsylvania, on November 29, until the close of the last session on December 4. Prayer and sharing by the women in the local societies throughout the length and breadth of our land have caused the great possibilities of the Advance to become the glowing realities which were reported by each department of our work.

Indeed the joyous thanksgiving in the hearts of the women found expression in the singing of the Doxology upon hearing Miss Henrietta Gibson report that for the first year of the Advance the increase in income over appropriations had amounted to $918,909.37, or 19.71 per cent.

Mrs. Frank G. Brooks, President (right), and Mrs. Paul Arrington, Vice-president (left), Woman's Division of Christian Service

Even more thrilling were the reports that showed what these Advance dollars have actually accomplished in changing lives.

Work in Home Fields

"Co-operation in Our Work With Children" was the theme for the Department of Work in Home Fields.

Mrs. Doris Hayes Steinberger, superintendent of Erie School, Olive Hill, Kentucky, voiced her conviction that Christian education develops the total personality of the child. Not only a center of integration is needed in life, but a center of *religious* integration. Often a child's life is twisted and dwarfed before coming under the influence of the church. We must reach into the homes; co-operate with other agencies that exist for the welfare of children.

Pioneer conditions still exist within ten minutes' travel from Erie School in the northern part of the Appalachian Mountains. Children given the opportunity of an education, often enter the professions. Erie School is concerned with the mental, physical, social, and spiritual development of the child.

Mrs. Vernon Bradley, whose husband is pastor of the Dale Hollow Larger Parish, Alpine, Tennessee, told of a day camp where country children are led into an appreciation of the joys of nature, thus making their lives happier.

Mrs. Alfredo Nanez spoke on kindergartens for Mexican children along the border. She told of a belt 500 miles wide in the Southwest, where 85 per cent of our Spanish-speaking population may be found. Children are the greatest hope. We must help the children *live*. Our Methodist kindergartens help children learn English before entering school, thus removing a handicap to their progress. Kindergartens are needed in every town and city along the border.

Miss Caroline Porter described the Homer Toberman Settlement of Los Angeles as a little United Nations. She said, "We don't talk about interracial, international, intercreed activity—we do it"

Miss Ethel Harpst of Cedartown, Georgia, feels there are thousands of children in the United States who should be gathered up in homes and given security. There are 130 children in her "family," but she puts forth every effort to create a normal home life.

One of the most interesting pieces of news concerned the hospital to be erected in Albuquerque, New Mexico, to replace the one which has become so very inadequate. The people of New Mexico are entering upon this project wholeheartedly, and are putting on a campaign to raise one million dollars of the required amount. They have requested that the building be named the Bataan Memorial Methodist Hospital, because, out of 1,200 men who were sent to Bataan from New Mexico, only sixteen returned. They feel that those men would not have died had they had a hospital such as is planned for Albuquerque. The first donation has been given by a veteran.

The following is one of several resolutions that were adopted:

"Whereas the Home Department of the Woman's Division is aware that the large agricultural migrant population has very little national and state protective legislation, we recommend that:

"Methodist women, especially on the

local level, be urged to use their influence to initiate, and their voting power to support protective legislation for agricultural migrants in the areas of housing, health, education, fair recruitment and transportation practices, working conditions, and protection against unemployment: and that the Department of Christian Social Relations and Local Church Activities be requested to join us in this recommendation."

Other representatives of the institutions and work of the Home Department were: Miss Lulu Bryan, Browning Home and Mather Academy, Camden, South Carolina; President Lewis B. Carpenter and Miss Kathryn Newcomb, National College for Christian Workers, Kansas City, Missouri; President David D. Jones, Bennett College, Greensboro, North Carolina; President Hugh C. Stuntz, Scarritt College, Nashville, Tennessee; Miss Verdie Anderson, Garden Creek Community Center, Oakwood, Virginia; Miss Sara Jackson, Little Rock Conference, Arkansas; Mrs. Katherine Alt Smith, migrant work; Mrs. Ethel R. Clark, Newberry Avenue Center, Chicago, Illinois; Miss Julia Beal, Houchen Settlement, El Paso, Texas; Miss Elva Lee Perry, Epworth School, Webster Groves, Missouri; Mrs. Willa F. Stewart, director of Friendship Home, Cincinnati, Ohio; Miss Florence Jones, Brewster Hospital, Jacksonville, Florida; the following deaconesses: the Misses Ola Lee Barnett, Margaret Brooks, Mamie J. Chandler, Louise Dutcher, Grace Gatewood, Susan Kreutziger, Margaret Marshall, Helen Phillips, Thelma Stouffer; and workers on sabbatical leave: Ruth Adams, Helen Reeves, Elizabeth Sterling, Eunice Stockton.

Work in Foreign Fields

In Africa schools, hostels, and social centers are crowded to overflowing. The hope of Africa is Christ.

Miss Mary E. Moore, from the Belgian Congo, asked if we could imagine a hospital without running water. That is the case at Tunda, where two men with a pole across their shoulders bring water from a spring a mile away.

Among the Kabyles of North Africa, a village center is needed. Miss Margaret Briggs helped us realize how greatly those people need the abundant life in Christ. The Woman's Division now has nine missionaries in North Africa, whereas there were only two in 1945.

In the winter of 1946-47, Miss Sallie Lewis Browne returned to Poland to find the church buildings gone, preachers gone (had died or had left), but the church stronger than it was before—in the hearts of the people. Miss Browne told of seeing the Woman's Society come alive during her stay in Poland. Now there are about thirty-five local societies, each year showing an increase in membership and in giving.

Five missionaries were present from China, where rebuilding will begin as soon as the situation becomes more settled. The church in China will be deeper, richer, broader because of this time of testing. The number of people who desire to become Christians increases from day to day. The church in China is going forward.

Dr. Doris Hsu, Dean, Hwa Nan College, Foochow, China

Seventy per cent of our missionaries (Woman's Division and Foreign Division) have remained in China. Some have returned because of illness or having reached retirement age. Missionaries are needed, not to lead but to cooperate. From the beginning of Methodist work in China, we have had as our goal the training of leaders, and for more than twenty years native Chinese women have been in charge of the work.

Dr. Doris Hsu, Dean of Hwa Nan College, Foochow, China, brought "warmest and sincerest greetings to the nicest group of Christian people." She said, "We do not know what the future holds, but we do know *Who* holds the future!"

The Chinese are used to trouble. They are schooled in adversity. More than ever the church in China needs our prayers and needs more missionaries.

In Malaya the people are showing signs of changing their culture. They are becoming receptive to Christianity. There are more students in the girls' schools than before the war. Communism is spreading down the peninsula, so the choice is Christ or chaos; in some quarters chaos is desperately near. The need for more missionaries is most urgent.

Dr. Mary Burchard of Brindaban, India, said that freedom is the watchword in free India. However, some underofficials are not following that pattern of life. In some sections, no one may change his or her religion without permission from a court. An effort is being made to block Christianity. The church must show that Christ is the real freedom. Christians must live their Christianity.

Twenty-five years ago a Brahmin priest found Christ. Since then he has been a living witness to the Lord's saving power. His family followed his example, and now he has six lovely grandchildren—all Christians—studying in preparation for Christian service.

"India gave birth to twins two years ago," said Dr. Esther Shoemaker of Kolar. Trends are moving quickly in many different ways. There is the development of rural centers—all phases of Christian work in one center. There are more training schools. One sees a trend from oxcarts to buses. Now men are being received as patients in hospitals which formerly re-

ceived only women and children.

From the Girls' School at Fukuoka, Japan, the principal, Miss Yoshi Tokunaga brought thanks—first of all, thanks for our prayers. She said that when she was in the depth of confusion, still she felt our prayers. How very grateful the Japanese are that missionaries are there once more! Many children and young people have to be refused as students in the school, because of lack of room. This applies to Sunday-school children, also. The schools in Japan are no longer just schools, but they have become community centers, and are in need of better equipment.

The assurance that Advance funds will make possible a missionary residence in Hiroshima has brought happiness to Miss Mary McMillan and the other missionaries there. At present their environment still resembles rugged pioneer days.

Miss Maude Nelson, missionary nurse from Korea, brought word of a public health trailer *with an organ* that is going from town to town. Tuberculosis is rampant. It has always been there, but now the situation is worse. In one district, a Good Will Industry has been started, where people fix the used clothing that is sent from America. *More powdered milk* is needed, *more* good used clothing, and more and more missionaries! Miss Margaret Billingsley, Executive Secretary for Korea, who is visiting that country, writes one would hardly believe possible the great advance that the church has made since 1947.

In the Philippines these years of independence are years of testing, but also of growth. The rebuilding of the Mary Johnston Hospital in Manila is at the point of completion, and construction has begun on a new home for the nurses. Almost every week letters come from the Philippines telling of the *great need* for more missionaries.

The announcement of the plan to send fifty LA-3's to Latin America next summer was real cause for rejoicing.

There are more Protestant churches in Montevideo than in San Francisco. The Protestant church has one million members in Brazil, and two million members in the other countries of South America. In most of the South American republics the leading schools are Protestant. In Ecuador the Protestant broadcasting station spread news of the recent earthquake there, and quickly brought outside help.

Cuba is rural and calls for the establishment of new rural centers. To the delight of the missionaries and the Cuban people, money from Advance funds has been recommended for the establishment of three centers. In Mexico our greatest need is for additional missionaries. It is our responsibility to give a clear vision of Christ to Latin America. Twelve new missionaries were sent to Latin America during the first year of this quadrennium.

Other representatives of the institutions and work of the Foreign Department were: the Misses Sylvia Aldrich, Hinghwa, China; Helen Barns, Japan; Lorraine Buck, Matanzas, Cuba; Maxine Coleman, Daulatabad, India; Mary Finch, Fukuoka, Japan; Hildegarde Funk, Germany; Olive I. Givin, Rosario, Argentina; Lena Mae Hoerner, Montevideo, Uruguay; Mary G. Kesler and Etha M. Nagler, Chinkiang, China; Lillian Knobles, Soochow, China; Gladys M. Oberlin, Rio de Janeiro, Brazil; Roxanna Oldroyd and Vera Parks, Lucknow, India; Nina Stallings, Sungkiang, China; Martha Vanderberg, Lima, Peru.

Members of the Woman's Division stood in silent tribute to the five missionaries who passed to Life Eternal during the year just gone: Sophia Schlaf, Emma Betow, Gertrude Hanks, Mellony Turner, and Sarah Glenn; and to our beloved Bettie S. Brittingham, who was editor of this magazine.

"We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine."

Christian Social Relations and Local Church Activities

The welfare of the child was paramount in the presentation of the Department of Christian Social Relations, as it was in each department throughout the sessions of the annual meeting. We became much aware of the Mid-Century White House Conference to be held late in 1950. In speaking on "The Responsibility of the Church in Preparation for the White House Conference," Miss Mila Schwartdbach, associated with the Children's Bureau in Washington, maintained that home life is the highest product of civilization. It is important that churches try to reach the children of less-advantaged homes.

Mrs. Salmon C. Myers led an informative panel on "The Protestant Church and Child Welfare." Is it well with the child? Unless the answer is in the affirmative, all is not well with the nation. Protestantism needs a more unified approach to the question of child welfare.

The child is indivisible. Every effort should be made to hold the home together, since home life is the molding force in any child's development. Children learn much more by example than by precept. The greatest amount of juvenile delinquency is found where there is the greatest number of underprivileged children.

A challenging address on "The Christian's Vocation" was given by Dr. F. Ernest Johnson of the Federal Council of the Churches of Christ in America. We were urged to make our occupation a spiritual vocation—make of our vocation a special sphere in which to do the will of God. For most people, the field of witness lies in the place where they work day by day. We must submit the *whole* of life to the lordship of Christ. Christian ethics must be applied to the various walks of life; politics, art, education must be integrated by a spiritual force. We must *live our faith.*

Organization and Promotion

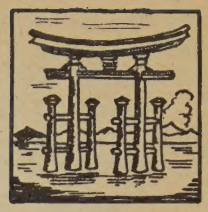
Out of 101 conferences, ninety-six promoted *Caravans,* with the result that 50,000 new members were added to the Woman's Society in the first year of the quadrennium. The Advance calls us from where we are to where we ought to be. "Lengthen and Strengthen"

(*Continued on page 15*)

"Ha-Ji-Me-Te" *

(A One-Act Play)

By GLADYS DAVENPORT BRUMBAUGH



Cast of Characters

Miss Helen Smith, a new missionary to Japan (in tailored dress or suit).

Miss Aiko Otake, principal of a Christian girls' school (may be in American-style dress).

Mrs. Haru Akamatsu, wife of a pastor of the United Church [1] (in kimono).

Miss Matsuno Sato, a Bible woman, or deaconess (in suit).

Mrs. Setsuko Tanaka, president of the Woman's Society (in kimono[1]).

Setting

Living room in Miss Otake's home.

Background (as seen from the audience) — *Tokonoma* (alcove) with a hanging scroll[2] picture in center of the wall, a flower arrangement[3] on the floor to the left, and a small ornament or dish to right.

Tokonoma — Use tall folding screens to form the *tokonoma* by having one section extend forward to form each side, while the other sections form the wall across the rear. Elevate the floor of the *tokonoma* about six inches if possible: use the top of a long church-dinner table.

Floor covering—a natural colored grass rug simulating *tatami* (straw-covered mats).

Five cushions (Japanese "chairs") in a semicircle, facing audience. At the imaginary door, right rear, are two pairs of Japanese sandals (wedgies will do) and two pairs of shoes.

On the floor in front of each guest are a cup of tea and a few crackers or wafers on a paper napkin, folded three-cornered. Guests sip tea now and then.

As the scene opens, Mrs. Tanaka and Mrs. Akamatsu are seated on cushions to the left front and rear of the stage, Miss Sato down right, and Miss Otake stands at the door, right side rear. Miss Smith steps out of her shoes and enters the room. Miss Otake and Miss Smith kneel and bow low to each other in Japanese fashion,[4] then Miss Smith turns and bows to the other ladies, as Miss Otake speaks.

Miss Otake (*still sitting by the door*): Welcome to my humble home, Miss Smith. It is most kind of you to come this afternoon. May I present my friends, Mrs. Tanaka, president of our *Fujin-kwai* (Woman's Society); Mrs. Akamatsu, wife of our beloved pastor; and Miss Sato, our Bible woman or deaconess. This is Miss Smith, our new missionary.

Miss Smith: How do you do? I am so happy to come and to meet all of you. (*All bow low and murmur, "How do you do?" or "Hajimete-o-me-ni kakarimashita."* *)

Miss Otake (*motioning to cushion in center, in front of tokonoma*): Miss Smith, do sit on this cushion[5] and make yourself as comfortable as you can. I should place a chair for you; excuse me for not having one. (*After guest is seated, Miss Otake sits on cushion at right rear.*)

Miss Smith: Thank you, Miss Otake. (*Seats herself on cushion.*) Although it is still difficult for me to sit on my feet as does a Japanese woman, I do not wish a chair. It puts me uncomfortably high, and I have come to Japan to be one of you and to work with you. I think sitting on these cushions is fun.[5]

(*A small teapot and plate of wafers are on a tray in front of Miss Otake, who pours a cup of tea and places it in front of Miss Smith.*)

Mrs. Akamatsu: We are so happy to have more young missionaries come to help us. You know that only one person in 200 in Japan is a Christian, but thousands of people are now inquiring into Christ's teachings because the Shinto and Buddhist faiths failed them in their time of need during the war.

Miss Smith: Yes, I know, and we are confident that Christianity will answer their needs. But, do tell me, how can I distinguish between a Shinto shrine and a Buddhist temple?

Miss Sato: I became a Christian during my high-school days in a mission school, though the militarists tried to make us all Shintoists; my parents were Buddhists. Perhaps I can help you. A Shinto shrine usually has one or more of the picturesque gateways associated with a Japanese landscape. Buddhism, unless mixed with Shinto, does not have these. There are two kinds of Shinto: Sect and State. Sect Shinto is as old as our nation, and many worshipers still piously clap their hands before its shrines. They are not sure whether there are eighty or 800 million gods! There are many kinds of shrines, such as "horse" shrines patronized by farm-

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* NOTE: "Hajimete O-me-ni Kakarimashita" (the first time I've hung my eyes on you) is the customary greeting when meeting for the first time.

[1] Dress two women in *kimonos,* if possible. See *Guide for Adult Study on Japan,* by Johnson, p. 5, section 6. Do *not* use a chrysanthemum behind each ear. Do *not* use earrings, necklaces, or bracelets.

[2] Anyone artistically inclined can make a hanging scroll. See *Fun and Festival,* bottom of p. 16.

[3] Interest some Garden Club member in arranging the flowers for the *tokonoma.* See Johnson *Guide,* p. 6; *Fun and Festival,* p. 16.

[4] When standing, bow from waist, hands upon the knees. However, in a Japanese home, kneel, place both hands close together on the floor in front of you, and bow low over your hands.

[5] To sit properly: kneel, toes touching, heels apart; then sit between your heels. Japanese women never sit cross-legged or with feet extended; but, where informality permits, occasionally shift both feet to one side or the other.

NOTE: Time, 20 minutes. Only one rehearsal needed. For best results, the parts should be studied carefully—not memorized—and the play given as if extemporaneously. Please do *not* read the parts.

ers, wayside shrines hung with baby bonnets where a woman may pray for a child, and shrines dedicated to soldiers, to departed ancestors, and to the Sun Goddess herself. State Shinto is that peculiar type of Japanese nationalism that brought all forms of nature worship and national development together into reverence for and loyalty to the emperor as a divine being. Militarism, taking advantage of this opportunity, developed State Shinto into a fanatical religious philosophy. Open practice of this form of Shinto has now been forbidden.

Miss Smith: So I have heard. In *Japan Begins Again,** a new book being studied by the Protestant churches in the United States and Canada, I read the very interesting third chapter called "What They Have Been Believing." It says Buddhism is quite old, too.

Miss Sato: Yes, Buddhism was introduced from India by way of China and Korea 1,400 years ago, and millions still say their prayers in temples and before family altars. You remove your shoes to enter a temple. Have you seen the huge and ancient Buddha at Kamakura? Perhaps it is the best known figure of Buddha in Japan. There are many sects of Buddhism, and some of the newer ones even imitate our Christian Sunday schools in teaching the children to sing "Buddha loves me, this I know, for the Lotus tells me so."

Miss Smith: Then there is an interesting story about early Christian contacts, isn't there? On the same boat with me there were many Roman Catholics coming to celebrate the 400th anniversary of Saint Francis Xavier's arrival.

Mrs. Tanaka: Yes, in 1549 Francis Xavier entered Japan from the South. He and a few Portuguese and Spanish priests were said to have gained a half million converts to Catholicism within a few years. But the ruling feudal lord later drove the foreigners out, closed Japan to the world, and forced the converts to stamp on the Cross or die for their faith. One of my missionary friends has one of those edict boards which, translated, reads "The evil sect called Christian, is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." But when Japan's doors were opened 250 years later, many Roman Catholics, the descendants of those first Christians, emerged from hiding in the neighborhood of Nagasaki.

Mrs. Akamatsu: Of course, there were no Protestants in Japan in Francis Xavier's day, but soon after Commodore Perry opened Japan's doors to the West, Protestant missionaries came in from China, even though the edict against Christianity remained for a few years.

Miss Smith: We Methodists get around the world, but other Protestants came to Japan before we did, didn't they?

Mrs. Tanaka: Yes, in 1859, just ninety years ago, missionaries from the Protestant Episcopal, Dutch Reformed, Presbyterian, and Congregational Churches arrived. These were followed in quick succession by Methodists, Baptists, Friends, the Bible Societies, the Y.M.C.A., and other groups. They were forbidden at first to preach to the natives, but the United States minister, Townsend Harris, advised the missionaries to study the language, to conduct their lives in such a way as to be a living example of the Christian way of life, and to confine themselves to the sale of religious books in Chinese as the only safe ground. You see, all educated Japanese could read classical Chinese. But those early missionaries worked quietly, and the first native Protestant convert was baptized in 1864. The first Protestant church for Japanese was established in Yokohama in 1872, and the next year the edict against Christianity was lifted, thus permitting the missionaries to preach freely. By 1940 there were thirty-four denominations and 350,000 Christians in Japan.

Mrs. Akamatsu: And in 1941 our *Kyodan,* the United Church of Christ, was formed. You know, there was a trend toward union from the very first. The Presbyterian and Reformed Churches united in the early days. The Anglican and Episcopal bodies formed a united Japanese church —the *Sei-ko-kwai*—in 1887. In 1907, the various Methodist churches became the Japan Methodist Church. Eight years after a committee for church union had begun to study the problem, government pressure for religious unity began to be felt. Finally, in 1941, at a great mass meeting on the athletic field of Aoyama Gakuin—the Methodist College in Tokyo—the United Church of Christ was formed.

Miss Smith: After the war a few groups withdrew, I understand.

Miss Sato: Yes, but the remarkable thing to remember is that 75 per cent of all Protestants remain working together in the United Church, which we call the *Kyodan.*

Mrs. Akamatsu: Our Christian schools are no longer denominational.

Miss Otake: Yes, though we continue to get some support from American Methodists. There are about ninety Christian schools, and all of them are crowded to the doors. Only one out of every seven or eight who take the entrance examinations can be accepted, because of limited facilities and teachers. We are especially thrilled over the new International Christian University. Our financial drive in Japan went over the top, and we already have paid for the 350-acre campus—site of a former airplane factory.

Miss Smith: How wonderful! The financial drive is beginning in the United States and Canada now, and former ambassador to Japan, Joseph C. Grew, is head of the campaign committee.

Miss Otake: And an honorary member of the University Council here in Japan is Princess Chichibu, sister-in-law of Emperor Hirohito. The royal family has contributed

(*Continued on page 32*)

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"I Love Thy Church, O God!"

By MRS. FRANK G. BROOKS

THE women of Methodism are constantly aware that, as *individual church members,* their first commitment is to their church and its program. In recent months I have been asked this question: "In what ways is the Woman's Society of Christian Service, as an *organization,* helping to implement the teaching phase of the Advance program of The Methodist Church?"

This question merits a definite answer. Numerous ways in which the Woman's Society is undergirding the ADVANCE FOR CHRIST AND HIS CHURCH occur to me; many more will occur to you who read this article.

Last October, in seventy-eight cities across the United States, The Methodist Church held mass meetings. The central theme of these meetings was OUR FAITH. In each city a leader in the Woman's Society of Christian Service spoke on "Rearing Our Children in the Christian Faith." Methodist women were urged to let nothing take precedence over these meetings; participation in them was our first obligation.

When the program booklet was being planned for the Woman's Society of Christian Service in the local church, it was decided that the first meeting of the new program year, September, 1949, should lift up this all-important study of OUR FAITH. We were honored when Dr. Harris Franklin Rall, outstanding theologian and distinguished Christian teacher, consented to prepare this program. Nearly a million and a half Methodist women have had an opportunity to benefit by the use of this vital material, and no woman, having been kindled by such a theme, will be content to keep this knowledge to herself! Two sentences from that program are constantly recurring to me: "The true Church will always be the very heart of God's kingdom as the place where God rules in the family of his children. At the same time it will be his instrument for bringing in his Kingdom on earth."

A CALL TO PRAYER AND TO SHARE

When: **March 5-12—the Week of Dedication of The Methodist Church.**

Where: **In every local church.**

How: **By praying that this week may be a "vital experience in the realm of spiritual culture."**
By sharing, as *individual church members,* in the support of the chosen projects.

Why: **Because Bishop Paul B. Kern, Chairman of the Week of Dedication Committee, has asked Methodist women to co-operate in the observance of this Week of Dedication.**
Because Methodist women believe in the purposes of the Week of Dedication.

Not all of our concern is for our adult members, fortunately, for the world moves forward on the feet of youth and little children. The leaders of youth of the church school are using *Our Work Book* in developing the Advance program of the local church school. The series of eight booklets on OUR FAITH are suggested for study in discussion groups, Wednesday evening services, Sunday evening fellowship meetings, and forums, at the age level of the youth of the church and community, as well as for the adult constituency.

The Children's Division Year Book, 1949-1950, is a guidebook for children's workers in the local church, designed to help children achieve Christian faith, and relating each of the topics of the eight booklets on OUR FAITH to the child's experience. "Through Experience Comes Faith" on the level of those of younger, as well as of older, years.

After prayerful deliberation, "Christian Faith for a World in Revolution" was chosen as the theme for the Assembly, with a major twofold stress on "Human Rights" and "World Missions." Over three thousand women will come together in Cleveland, Ohio, between April 18 and 21, to listen to great messages on this theme, to pray for its reality in their own lives, to plan for sharing fresh approaches and new light with the women in the local organizations across the land.

Believing in the power of prayer to change world conditions, Methodist women in the Woman's Society of Christian Service and the Wesleyan Service Guild are united in a Fellowship of Intercession. A card* has been prepared by the Spiritual Life Committee on which six special objects for prayer are listed. The first two objects read as follows:

1. The church's program: "For Christ and His Church," in its em-

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

(*Continued on next page*)

Worship Program for Circles

Our Faith—for Building a World Christian Community Through Study

Hymn—"How Firm a Foundation"—*The Methodist Hymnal,* No. 315 (*read or sung*).

Scripture—II Timothy 2:15; Acts 1:8.

Meditation—If we are to have a growing faith, we must reach out for further knowledge into ever-widening areas such as Jesus indicated in Acts 1:8. First—"in Jerusalem." The city where we truly live is the "city" of our own heart and soul. Our personal faith must be laid on the firm foundation of Jesus Christ the Cornerstone, as found in "His excellent Word." At the dawn of Bible history God, speaking even in Eden (Genesis 3:15), promised that the seed of the woman should bruise the serpent's head. As we trace the fulfillment of this promise through Sarah and such "foreign" foremothers as Rahab and Ruth, down to the Virgin Mother and her song of triumphant faith—the Magnificat—we shall have our own souls strengthened and challenged to move out into the next larger area.

"In all Judaea"—Then, upon this foundation of greater personal faith, we add the stones of co-operation for a Christian nation. Let us study the needs of youth and old-age groups in America, of migrant labor problems, of "sore spots" in our own community, and how through interdenominational co-operation some of these problems have been partially solved.

"In Samaria"—In these days of air transportation, Japan has become a "neighboring" country. But some folk with after-war bitterness have the same feeling toward Japan as the ancient Jews toward Samaria; they wish to have no dealings. Jesus broke down the barrier between the Jew and the Samaritan. Likewise, if with open mind and in the spirit of Christ, we study what the people of Japan have believed and thought, how they lived in the past, their present after-war disillusionment and chaos, and how so many doors are now open to Christ, all our bitterness will be allayed. The stones of international sympathy and brotherhood will be added to our personal faith and national concern.

"Unto the uttermost parts of the earth"—When, through our study, we become conscious that we belong to one world, one fellowship in Christ, one sisterhood of Christian women, one ecumenical church, we place the capstone on the structure of a world community—our faith in Christ becomes more and more a living reality.

Prayer—Our Father, may we more diligently study Thy "excellent Word" in which we find the foundation of our faith. Then help us to translate our faith into concern for the needs of America. May our prayers and gifts go out especially this year to Japan; to the missionaries and native leaders there who are trying to give Christ to bewildered people. We pray for Thy great Church Universal. In the name of Christ—the one Foundation of the Church. Amen.

(Turn to p. 26. Also, see "*Ashram* of the I-3's," WORLD OUTLOOK, October, 1949, p. 10.)

NOTE: Prepared by Mrs. Milton L. Pope, recording secretary of Northeastern Jurisdiction.

"I Love Thy Church, O God!"

(*Continued from page 9*)

phasis upon Our Faith, Our Church, Our Ministry, Our Mission.

2. The world-wide Advance in which all Methodists shall share in the ministry of relief and in carrying the gospel to all peoples.

Methodist women join with intercessors everywhere in order that, together, we may seek to discover God's will and help release his power for the benefit of mankind. The bishop of one area of our church has asked the three conference Woman's Societies of his area to accept a prayer project for the German people. Methodists of that particular area have chosen as their "Specials" the rebuilding of hospitals, theological seminaries, and a publishing house in Germany.

The climax of the church year and of the ADVANCE FOR CHRIST AND HIS CHURCH is the Week of Dedication. The observance of this week is becoming a part of the spiritual program of the church, and, as a result of this growing awareness of our world mission, a part of its financial program as well. The Week of Dedication should be a time when the hitherto uninterested are brought to a new vision, and those already concerned to a deepened sense of joy in the privilege of sharing. In numerous ways we, as *individual laywomen,* will take a part in this service for Christ and his church. Whatever your part is, may you hear those words voiced by the mother of Jesus in the long ago—an unsurpassed directive for today: "Whatsoever he saith unto you, do it."

The greatest influence of Methodist women is not through departmental or organizational channels, important as these "means to an end" are. As Christian women, the topic, OUR FAITH, should be of utmost importance to every one of us. What we do is the outgrowth of what we believe! *What* we believe? "Not *What,* but *Whom!*" If our faith is of basic importance to each of us, there will be no question of our wanting to share it as widely as our contacts permit. And, knowing Methodist women, that is very wide!

Progress at Wood Junior College

By MURIEL DAY

THE dedication of the new refectory and Hall Student Center marked a milestone at Wood Junior College, Mathiston, Mississippi, on October 13, 1949. The beautiful building, well-adapted to the needs of college students, is the result of a Week of Prayer offering, supplemented by building funds of the Department of Work in Home Fields. The wings which constitute the recreational room and the offices for faculty members and for student activities are the generous gifts of Mrs. D. H. Hall, treasurer, and Mrs. Clyde Hall, secretary of Youth Work of the North Mississippi Conference.

Wood Emphasis Day was held in connection with the dedication. At the service in the auditorium, Rev. H. E. Finger, pastor of the University Methodist Church in Oxford, Mississippi, brought the compelling and inspiring message. At the luncheon following, the benefactor of the college, Mrs. Irving C. Wood of Omaha, Nebraska, was present, and moved her audience by her challenging words. Other guests included Chancellor J. D. Williams of the University of Mississippi, President L. T. Lowrey of Blue Mountain College, Mr. Kenneth Toler of the Memphis *Commercial Appeal*, Rev. E. M. Sharp speaking for the Methodist pastors, Mrs. N. N. Maxey and Mrs. E. M. Sharp representing the North Mississippi Woman's Society of Christian Service, all of whom brought greetings and congratulations.

***Left to right*—Chancellor Williams of the University of Mississippi, Mrs. Irving C. Wood, and President Charles T. Morgan at the dedication**

The beautiful new refectory

Among the many alumni present was Mr. Roy Black, who represented the college in 1936 at an annual meeting of the Woman's Home Missionary Society in Lincoln, Nebraska, and who is now a successful Christian businessman.

The new building was presented by Mrs. W. H. Ratliff, chairman of the college advisory committee, to the Executive Secretary, who, in turn, charged President Charles T. Morgan with the responsibility of administering it wisely.

Under the leadership of President Morgan, the college has steadily advanced. Noteworthy is the remodeling of several houses to make provision for married couples among the staff. Plans for a boys' dormitory to increase the present capacity and enrollment are awaiting gifts to supplement the funds now available. A president's home is also greatly needed.

The story of Wood Junior College goes back to even earlier than 1897, when a school was located at Clarkson, Mississippi, and was called Bennett Academy. The original building was knocked down and moved to Mathiston in 1913, and rebuilt there as Dickson Hall. This worn-out dormitory and dining room has been replaced by the new refectory which is equal to any in a college of its size in the state.

Suggestions for

A Day Apart[1]

During the Lenten Season

The purpose of a day apart is to listen to God's voice. Such a day should help us so to still ourselves physically and mentally and so to remove ourselves from the almost continuous sound of human voices and the noises that usually surround us, that we shall be enabled to hear what our Father may be saying to us. Such a day is not a time for conference or discussion. It should be a time for listening, which should result in penitence, thanksgiving, praise, resolution, commitment. During these hours we should face ourselves in God's light: re-examine our purpose in living—the reason for our existence; appraise our present effort in realizing the goal of our being; ask for forgiveness if we have strayed from the Way; and, if we have wandered from his path, seek our Father's guidance in returning to him. A day apart should so purify us, that it will be the earnest of our giving better service to our fellow men when we return to them.

In order to carry out the suggestions on these two pages, it will be necessary for the conductor to be thoroughly familiar with the pamphlet, "Toward Fellowship With God and Man," by Harold Chance. This booklet should be ordered a month in advance of the day apart. Single copies may be obtained for 25 cents from the author at 20 South 12th Street, Philadelphia 7, Pennsylvania.

NOTE: Reprints of this program should be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 2 cents each; 6 for 10 cents.

Prelude (*soft music while group gathers*): "Dear Lord and Father of Mankind" (*The Methodist Hymnal, No. 342*).

Announcements (*announcements should be made by a member of the Woman's Society. They will concern: the schedule for the day; the length of the quiet periods, which should be progressively longer, and their use—prayer, devotional reading,[2] walking; requests for prayer, which should be written and placed in a box prepared for the purpose, and later cared for by the conductor during the intercessory period; arrangements for a simple luncheon.*)

"Toward Fellowship With God and Man"

Session I

Hymn: "Breathe on Me, Breath of God" (*No. 180*[3]).

Statement of Purpose of the Day (*conductor; see above*).

Hymn: "Spirit of God, Descend Upon My Heart" (*No. 179; group standing*).

The Lord's Prayer (*group standing*).

Prayer, for purity of heart and for dedication of the day (*conductor*).

Responsive Reading: "Universal Praise" (*The Methodist Hymnal, p. 597 or Psalm 103*).

First Meditation (*conductor*): "Preface" and "Introduction" (*"Toward Fellowship With God and Man," pp. 5-12, concluding with the statement on p. 3, by the late Archbishop William Temple*).

PERIOD OF SILENCE

The following suggestions for *personal* use during the silent period may be helpful:

Prayer (*the hymn, "'Mid All the Traffic of the Ways," No. 341*).

"O Lord, strip from me all that displeases thee."[4] "O God, strip from me all that separates me from thee,"[5] and give that which will unite me to thee. "Strip me from myself, and give me thyself."[6]

O Saviour divine,
Who perpetually for suffering humanity
Dost bear the burden,
The dread, relentless burden of redemption,
We pray thee that we, thy servants, today
May with these weak hands
Uplift a little corner of the weight
which crushes thee.[7]

Scripture:

I have borne the burden, I will carry it,
yes, I will carry you and save you. (Isaiah 46:4)[8]

Blessed be the Lord, our saving God, who daily bears the burden of our life; . . . (Psalms 68:19)[8]

He bore our sins in his own body. . . . (I Peter 2:24)[8]

For Personal Examination: Am I satisfied with my spiritual life? Am I living true to the light that I have? Am I a peaceful person, within and without? What am I doing to become a little oasis of peace in a world of confusion?

Session II

Hymn: "When I Survey the Wondrous Cross" (*No. 148*).

Prayer (*conductor*):

O Almighty God, who pourest out on all who desire it, the spirit of grace and of supplication; deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.[9]

Responsive Reading: "Trusting in God" (*group standing; The Methodist Hymnal, p. 588; or Psalm 42 in unison*).

Second Meditation (*conductor*): "Toward Fellowship With God" (*Toward Fellowship With God and Man, Chap. I, pp. 13-31*).

Prayer-Hymn: "Sweet Hour of Prayer!" (*No. 302*).

PERIOD OF SILENCE

For *personal* use during the silent period:

Meditation: "The Cross" (*The Imitation of Christ, Bk. I, Chaps. XI, XII*); "I Know Not How That Bethlehem's Babe" (*No. 112, or see any good anthology of religious verse*).

Prayer:

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; mercifully grant that we [I], walking in the way of the cross, may find it none other than the way of life and peace;

[1] Less time than four or five hours can hardly be considered a day apart.
[2] Accessible to all should be a shelf of devotional books, including Bibles and hymnals.
[3] All numbers of hymns in this service refer to *The Methodist Hymnal*.
[4] Vincent de Paul.
[5] An old Swiss mystic.
[6] Douglas V. Steere.
[7] Convention Council of the Anglican Evangelical Group Movement.
[8] From *The Bible: A New Translation*, by James Moffatt; copyrighted by Harper & Brothers, 1935. Used by permission.
[9] *The Book of Common Prayer*, p. 594.

through the same thy Son Jesus Christ our Lord. [10]

Personal Examination: Is prayer a spiritual foundation of living water to me? Am I a disciplined person—as regards food, the use of money, time, reading, talking?

Intercessory Period

(Led by conductor. Intercessions should be made for the Church, United Nations, all nations and their leaders, the Woman's Society of Christian Service, the local society, all for whom prayer has been asked of us today. Helpful suggestions for this intercessory period may be found in the back of The Methodist Hymnal and in the Book of Worship.)

Luncheon

A simple meal should be served as noiselessly as possible, and conversation should be limited to only what is necessary to express thoughtfulness and courtesy. During the meal a member of the Woman's Society, well-prepared in advance, should read aloud to the group. Selections for reading may be taken from the Bible, The Imitation of Christ, The Confessions of Saint Augustine, The Book of Worship, A Testament of Devotion, by Thomas Kelly; or from a biography of a saintly Christian.

Session III

Hymn: "We May Not Climb the Heavenly Steeps" (*No. 120*).

Prayer (*conductor*):

Love eternal,
Love that sufferest long and still art kind,
Love that seekest not thine own,
Love that believest in us,
Love that hopest in us,
Love that bearest with us,
Love that never failest,
Love that abidest and shalt abide,
Love that art in all things and over all things,
God, immortal, invisible,
Creator, Redeemer, Sanctifier,
Thou reignest,
And in thee is our trust and hope,
Now and for evermore. [11]

Gracious God, in Thee we live and move and have our being. In Thy presence is fullness of joy. Break the spell of that which blinds our minds. Purify our hearts that we may see Thee. Renew our inward life through the unseen and eternal. Visit our spirits and witness with them that we are Thy children. Amen. [12]

The Lord's Prayer.

[10] *Ibid.*, p. 138.
[11] From *The Kingdom, the Power and the Glory* (New York: Oxford University Press, 1933), p. 86. Used by permission.
[12] From *The Methodist Hymnal*, p. 509.

Instrumental Music: "Finlandia" (*No. 73*) or "St. Margaret" (*No. 318*).

Third Meditation (*conductor*): "Toward Fellowship With Man" (*Toward Fellowship With God and Man, pp. 32-40*).

Litany of Thanksgiving (*conductor and group responsively*):

Conductor: **Almighty and everlasting God, before whom stand the spirits of the living and the dead, light of lights, fountain of wisdom and goodness, who livest in all pure and humble and gracious souls; for all who have witnessed a good confession for thy glory and the welfare of the world; . . . the wise of every land and nation, and all teachers of mankind,**

Group: **We praise thee, O God, and bless thy name.**

Conductor: **For all who have sought to bless men by their service and life, and to lighten the dark places of the earth,**

Group: **We praise thee, O God, and bless thy name.**

Conductor: **For those who have been tender and true and brave in all times and places; and for all who have been one with thee in the communion of Christ's Spirit and in the strength of his love,**

Group: **We praise thee, O God, and bless thy name.**

Conductor: **For the dear friends and kindred ministering in the spiritual world; whose faces we see no more, but whose love is with us for ever,**

Group: **We praise thee, O God, and bless thy name.**

Conductor and Group: **Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.** [13]

Period of Silence

For *personal* use during the silent period:

Scripture Reading: *The Gospel According to St. John,* chaps. 17-21.

An Act of Recollection of Jesus and of Self-Examination:

Jesus, agonizing for the lost,
Jesus, calling men to forsake all, that, having thee, they might possess all things,
Jesus, by thy terrible love on Calvary,
Jesus, by thy victorious love at Easter,
Renew thy spirit in us **[*me*].**

Jesus, who didst inspire love's heroism in all great saints and lovers,
Jesus, who hast promised men a peace and joy that no one can take from us,
Jesus, who hast revealed thy great power in those whom the world has held of no account,
Renew thy spirit in us **[*me*].** [14]

[13] From *The Kingdom, the Power and the Glory, op. cit.*, selections from pp. 38-40.

Session IV

Hymn: "We Thank Thee, Lord, Thy Paths of Service Lead" (*No. 458*).

Call to Worship: [15]

Conductor: **Wherewith shall I come before the Lord, and bow myself before the high God?**

Group: **He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

Conductor: **The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.**

Group: **Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. Amen.**

Hymn: "Before Jehovah's Awefull Throne" (*No. 3; may be read or sung*).

Prayer (*conductor*).

Fourth Meditation (*conductor*): "Friends of the Way" (*Toward Fellowship With God and Man," pp. 41-47*).

Poem: "Father of Men, in Whom Are One" (*No. 418; conductor to read aloud stanza 2*).

Hymn: "Walk in the Light" (*No. 378*).

Silent Prayer, for comrades along the Way; for prayer groups, cells of new life, everywhere.

Benediction (*conductor*): "Now unto Him who is eternal, immortal, invisible, the only just and all-wise God, be glory and honor, dominion and power, now and for ever. Amen."

Period of Silence

(During the last quiet moments of this day, each person should make an act of thanksgiving for the day. She should make also "a solemn resolution as the immediate fruit" of the day. "This resolution ought to be the doing of some one definite act or the giving up of some one definite practice, pursuit, or habit" or it should "aim at the extirpation of some definite fault of thought or action." This resolution should be "acted upon at once in the fear of God."

The Lord's Supper may be administered at the close of this period; or following the making of their resolutions, the people may quietly leave the room.)

[14] *Ibid.*, p. 6.
[15] *The Book of Worship*, p. 59.

Advance Giving Has Brought to Pass Great Things

By HENRIETTA GIBSON

At the annual meeting of the Woman's Division of Christian Service in December, 1949, the members approved many projects made possible by the giving of the members of the Woman's Societies of Christian Service for the Advance program. Through many months, the members of the staffs of the Department of Work in Home Fields and of the Department of Work in Foreign Fields have been studying the projects as outlined originally at the Advance meeting in Columbus in October, 1948. After more recent consultation with workers from the fields at home and abroad, they were able to bring these suggestions for a priority list to the two departments and finally to the Woman's Division for approval. We know that every member of our great organization will rejoice that so many Advance projects will be made real this year.

These Advance projects naturally fall into two categories: those which are recurring and are made possible because of the 19.71-percent increase in giving for appropriations the first year of the quadrennium, and those which are nonrecurring and are made possible because of supplementary gifts and the excess of income over expenditures which an increasing income on appropriations makes available.

The following list shows some of the Advances which have been included in the appropriations of the Department of Work in Home Fields and in the Department of Work in Foreign Fields for 1950-51 and which have been approved by the Woman's Division:

Home Fields

Increased salaries in the Bureau of Educational Institutions: Allen High School, Asheville, North Carolina; Boylan-Haven School, Jacksonville, Florida; Browning Home and Mather Academy, Camden, South Carolina; Eliza Dee Hall, Austin, Texas; Elizabeth Ritter Hall, Athens, Tennessee; Erie School and Aiken Hall, Olive Hill, Kentucky; Holding Institute, Laredo, Texas; Sue Bennett College, London, Kentucky.

Extension of program at Navajo Methodist School, Albuquerque, New Mexico, in the Shepherds' Summer School and Bisti School and Community Center.

Extension of program in Browning Home and Mather Academy, Camden, South Carolina, in its commercial department.

Increased salaries in the Bureau of Town and Country Work to bring salaries of professional and skilled workers to $100 a month plus maintenance.

Increased salary and current expense items for forty-nine community centers in the Bureau of Urban Work.

Expansion of work, with an enlarged staff, for new buildings: Bethlehem Centers in Spartanburg, South Carolina; Atlanta, Georgia; Oklahoma City, Oklahoma.

Establishing of a new kindergarten, Howard Day Project, Harrisburg, Pennsylvania.

Strengthening of work at Neighborhood Center, Utica, New York; Omaha City Mission, Omaha, Nebraska; Methodist Community House, Grand Rapids, Michigan.

Increased salaries at Brewster Hospital, Jacksonville, Florida, and Houchen Settlement, El Paso, Texas.

Setting up a revolving fund for Maynard-MacDougall Hospital, Nome, Alaska, and Seward Sanatorium, Seward, Alaska.

Increased salaries in many projects of the Bureau of Social Welfare: Epworth School for Girls, Webster Groves, Missouri; Esther Hall, Cincinnati, Ohio; Ethel Harpst Home, Cedartown, Georgia; Friendship Home, Cincinnati, Ohio; Mothers' Jewels Home, York, Nebraska; Peek Home, Polo, Illinois; Robincroft Rest Home, Pasadena, California; Spofford Home, Kansas City, Missouri.

Increase in the pension rate for missionaries and deaconesses of the Woman's Division who have been commissioned since unification.

Increase in educational grants for candidates for missionary service.

Foreign Fields

Increase of *all* missionary basic salaries from $1,000 to $1,200 a year.

Increase in the pension rate for missionaries and deaconesses of the Woman's Division who have been commissioned since unification.

Increase in work budgets for all fields averaging 19.67%.

Increases in co-operative budgets including appropriations for the Foreign Missions Conference and its committees, and for union colleges.

Establishing of a Social Center in Luanda, Africa, in co-operation with the Division of Foreign Missions (also nonrecurring list).

Establishing of a Nursery Training Center, Madras, India.

Establishing of a new Rural Center, Cuba.

Building of a primary school building at Bennett College, Rio de Janeiro, Brazil (also nonrecurring list).

Increase in missionaries' travel costs.

Increase in medical care for missionaries.

Increase in educational grants for candidates for missionary service.

Participation in RAVEMCCO (Radio Visual Education and Mass Communication Committee).

Teacher-training building, Old Umtali, Africa.

Equipment for baby fold, Korea.

Increase for Mary Johnston Hospital, Manila, The Philippines.

The following list shows some of the Advance projects which are nonrecurring, funds for which are being provided through excess of income over expenditures and through supplementary gifts:

Home Fields

Day-School units and a community worker in Puerto Rico.

Furnishing dormitory rooms at Browning Home, Camden, South Carolina; Boylan-Haven School, Jacksonville, Florida; Allen High School, Asheville, North Carolina; Eliza Dee Hall, Austin, Texas.

Completion of buildings at Browning Home and Mather Academy, Camden, South Carolina; Bennett College, Greensboro, North Carolina; National College for Christian Workers, Kansas City, Missouri.

Repairs, equipment, and remodeling at MacDonell Methodist Center, Houma, Louisiana; and Neighborhood House, Calexico, California.

A station wagon and other equipment at Yuma Indian Mission, Yuma, Arizona.

Provision of living quarters for

nurses and other workers at Newark Hospital, El Paso, Texas.

Repairs for workers' cottage, Bethlehem Center, Nashville, Tennessee.

Equipment for new Bethlehem Center buildings at Spartanburg, South Carolina; Atlanta, Georgia; and Fort Worth, Texas.

Camp Building, Aldersgate Camp, Little Rock, Arkansas.

Improvements at Rosa Valdez, Tampa, Florida.

Expansion of program for Group Work Training and Supervision.

Enlargement of and improvements to Killingsworth Hall, Columbia, South Carolina.

Station wagon and improvements to Mothers' Jewels Home, York, Nebraska.

Repairs and additions to Peek Home for Children, Polo, Illinois.

Foreign Fields

Erection of a new building to enlarge the facilities of Robincroft Rest Home, Pasadena, California.

Printing presses and capital funds for literature for Africa.

Social Center at Luanda, Africa, in co-operation with the Division of Foreign Missions.

Rural Center, Simri, India.

Union Christian Hospital, Lahore, India.

Kindergarten and Social Center, Nagasaki, Japan.

Community Center, Inchun, Korea.

Philippine Christian College.

Completion of the Methodist Girls' School, Kuala Lumpur, Malaya.

Completion of the building at Crandon Institute, Montevideo, Uruguay.

Re-opening of the Social Center (Hannah Goodall Center) for Arab women at Constantine, North Africa.

Hospital car, model home dormitory for girls, equipment for girls' school at Quessua, Africa.

Water system for Angola, Africa.

Missionary residence, furnishings, and water system for girls' school, Old Umtali, Africa.

Remodeling and equipment for dormitories and water system for girls' schools, and dormitory for African nurses at Nyadiri, Africa.

Help to provide water and light for all stations in Central Congo, Africa.

Improvements for Hartzell Girls' School and Social Center at Gikuki, Africa.

Rural leadership training center, Ankleshwar, India.

Rewiring buildings, Isabella Thoburn College, Lucknow, India.

School of Social Work, Delhi, India.

Buses for Johnson Girls' School, Jubbulpore, and Holman Institute, Agra, India.

Missionary residence, Buxar, India.

Completion of buildings at Training Institute, Jubbulpore, India.

Village teachers' Houses at Raichur and Belgaum, India.

Repairs to Kwassui School, Nagasaki, Japan.

Missionary residence in Japan.

Bus for Hiroshima College, Japan.

Jeep and garage at Hakodate, Japan.

Equipment for science building at Ewha College, Seoul, Korea.

Nurses' home at Severance Hospital, Seoul, Korea.

Car for district worker, The Philippines.

Aid in building Christian schools in the Philippines.

Methodist Student Center, Bayombong, The Philippines.

Hostels at Malacca, Kuala Lumpur, and Taiping, Malaya.

Rural Center, Malaya.

Primary School building at Bennett College, Rio de Janeiro, Brazil.

Equipment for Methodist Institute, Ribeirao Preto, Brazil.

Information concerning these lists of "priority" projects we have promised to publish in THE METHODIST WOMAN, where each one of our members may learn just what her Advance giving has accomplished. In words on paper, perhaps, these projects do not appear impressive, but, when we think of them in terms of people all over the world, we can readily understand how many lives are being touched and helped because of them — through these increased gifts from our members. To have done so much as the result of the first year of the Advance program is a wonderful achievement. Yet this is just a beginning. Many projects, recurring and nonrecurring, await the full achievement of the one-third increase in giving for appropriations, and at the end of the second year of the Advance we hope we shall be able to publish a second list of Advance projects which our members will have made possible by continuing their sharing of themselves and what they have to help in the building of God's kingdom here on earth. All things are possible through love, sharing, prayer, and sacrifice.

"Great Possibilities Are Becoming Realities"

(*Continued from page 6*)

will be the Advance emphasis for the second year of the quadrennium.

Missionary Education must take in the entire church and the entire community. We learned of the importance of *Guild weekends,* and of the ways in which *Field Cultivation* has helped to meet Goal II of the Advance. Twenty-seven thousand foreign *students* are on college campuses today. Both *Youth Work* and *Children's Work* are in great need of leaders.

It was encouraging to learn that the number of prayer groups has increased. There seems to be a *deepening spiritual emphasis* in the whole life of the Woman's Society.

We were honored in having present representatives of eight units of the *World Federation of Methodist Women.* Mrs. Signe Nyquist, president of the Woman's Society in Finland, brought greetings and the encouraging word that the Methodist women of Finland sent out six new missionaries during the first year of the Advance—five to Africa and one to India.

Library Service sent over 500 volumes to mission stations both at home and abroad.

The New Editor

There had been much speculation as to who would be the new editor of THE METHODIST WOMAN, but when the name of Mrs. Clarence A. Meeker (nee Ruth Esther Wheaton) of Oregon was placed in nomination, there was a murmur of pleased surprise and instantaneous applause. She is heartily welcomed to her new office.

The department of *Missionary Personnel* reported an urgent need for twenty-five nurses. They are wanted at once. The greatest need at present is for volunteers who are prepared and who can go *now.*

The keynote "Advance" must inspire our church women to be efficient, capable, and progressive, prepared to handle the problems

(*Continued on page 33*)

HOME NEWS

Overcoming Handicaps at Bidwell Deaconess Home, Des Moines, Iowa

By Deaconess Hannah K. Binau

One day a mother, who is a member of our sewing class, asked if she might bring her daughter. Could I give her something to do? Knowing this girl from her early childhood, I doubted if there would be anything she could learn to do, for she is a victim of spastic paralysis. Because of this great handicap, she had been taken out of school before finishing the sixth grade. She was quite handicapped in her speech, walking, and the use of her hands. But I could not say "No" to the mother. The girl had married a man much older than herself and needed the help we might give her in her new home.

When she came, I placed her by an older woman who was working with carpet rags. She taught her to tear the rags evenly. This was the first step in learning to control her hands. "I would like to learn to sew rags," she said one day. I placed her with a group that was sewing rags. For weeks it required the time of one woman to keep the ends folded, the needles threaded, and knots tied in the thread. But again she learned to do these things for herself. As I watched her, I could see her steadily improving in so many ways.

Then one day she said, "Now I would like to learn to sew on the sewing machine." I wondered how this would ever be possible, but decided we would try. After working with her at one of the sewing machines for several hours, we discovered that there were certain places in her arms where she could apply pressure, and in this way help to control her hands. So for hours she sat at the machine until she was able to fold the ends of the rags, get them under the presser-foot and the machine started, before her hand would jerk and she would have to begin all over again.

It took weeks before she could sew a very small ball of rags in a day. But she kept steadily at it. She has been coming to our workrooms a little less than two years. Now she can sew as much as two or three pounds of rags in a day. By helping her gain this self-confidence, we have been able to help her overcome some handicaps in her home life. She shows her deep appreciation in many ways. At Christmas time she made up this bit of poetry. Her sister wrote it down for us, as the girl cannot control her hands enough to hold a pencil. She wanted it dedicated to us and to the special part of our work that had been such an inspiration to her. It not only expresses the deep appreciation of this handicapped girl, but of many others who have been helped in many of their problems by the vital influence of our special religious emphasis.

A Friend Like You

I was just thinking of the world today—
Of all its turmoil and dismay,
Of what the human heart goes through
And then I thought of a friend like you—

A friend who is a child of God,
Who life's rocky path doth trod,
Sowing forth the goodly seed,
Helping those who are in need.

This world would be a better place,
If we had the portion of God's grace
That you have shown to us each day,
As you bow your head to pray.
After thinking these thoughts of you,
I had no time to feel too blue,
For that is when on the Master I call,
And realize this world isn't a bad place at all.

Interscholastic Activities

By Deaconess Evelyn Weaver

The Leaders' Club (athletic) at Harwood School, Albuquerque, New Mexico, was eager for some interscholastic activities with Navajo Methodist Mission School, Farmington, New Mexico. Since we do not have a bus at Harwood School, we wondered how this could take place. We decided to put on a dinner at one of our downtown churches to earn money to charter a bus. Our girls from Mexico and Puerto Rico cooked a dinner typical of Mexico (not too hot) and they entertained with their native dances and native costumes. The rest of the club, of course, did the balance of the work. We chartered a bus and started for Farmington, arriving there in time to picnic up in the cedars. An inspirational camp fire ended the evening, and we returned to the dormitories. The next day was full of sports activities, with Harwood School winning the volleyball and basketball games, and the Mission School taking the soft ball. We left that afternoon, and arrived home in time for "lights out." The girls had an unforgettable twenty-four hours. They now correspond with many of the mission girls, and I think with some of the mission boys. At any rate, I know that some of the mission boys rooted for Harwood.

What Pfeiffer Junior College Means to Me

By David Alexander

Pfeiffer Junior College (at Misenheimer, North Carolina) has meant to me, a person who in the past had his decisions more or less made for him, the beginning of a new period of life—adulthood. I was first attracted to Pfeiffer by the neatness and simplicity of the

campus. When I arrived here, I discovered that the attraction went much deeper. It was the friendly atmosphere, the relationship between student body and faculty, and the homelike spirit that really made Pfeiffer attractive.

The work program at Pfeiffer is truly a good way to bring about a spirit of co-operation and concern for the college. Not only has Pfeiffer broadened my knowledge, but it has also helped me learn to get along with other people and has taught me independence. The college places just as much importance on religious and social phases as it does on the scholastic phase.

In the religious phase, I have discovered the heart of The Methodist Church, and although I am representing another denomination, I find it difficult to let any opportunity in religious activity here pass me by. Socially, Pfeiffer also excels. In no other college have I seen or heard of groups going all out for opportunities to bring about a closer relationship between students and faculty. Scholastically, Pfeiffer rates unusually high. We have a wide variety of subjects which prepares us for almost any field, and certainly holds the interest of the students. The advantages gained here in these three phases are abundant. The college has a heart, and it makes me proud to know that I attend such an honorable institution.

Brewster Hospital, Jacksonville, Florida

By Florence M. Jones, *Superintendent*

Brewster Hospital enrolled fifteen students in the fall class for nurse training. These are all from the upper third of their high-school classes, and we are finding them very promising students.

The public health department of Jacksonville instituted a class for food handlers, and the entire kitchen personnel took the six-weeks' course. They were awarded pins and certificates upon completion of the course. Those who handle food in the diet kitchens on the floors are now taking the course.

There have been a number of surveys recently and there were a number of recommendations which must be met for full approval and accreditation. The surveys were made by the American Medical Association, the American Academy of Pediatricians, and the National League of Nursing Education, through the State Board of Examiners. Fluorescent lighting must be installed in the library, books added, a National autoclave for the premature nursery, and more recreational facilities provided for the students. How to meet these requirements is a problem.

Frances DePauw School, Los Angeles, California

By Mrs. Estella Howard, *Principal*

Alicia came from Central America, from a home where all manual labor was done by servants. She had done needlework, and that was all. At Frances DePauw School she learned to make her own clothes, wash and iron, clean house, make beds, wash dishes, and all the little tasks that go into homemaking. At the end of her first year she went to the home of one of our alumnae to help. She was so proud of this first earned money! Now, due to financial difficulties in her home, she is working for her room and board, plus $25 a month, and going to school. The mother objected to this plan and wrote that it would be better for her to come home rather than be a servant. But Alicia explained that she wasn't a servant, and that it was quite common in the United States for even college girls to do housework for their room and board.

Rural Workers Marry

By Marjorie Minkler

Two of our rural workers have changed their roles, although both will continue to be actively interested in rural church and community work. On September 17, 1949, Miss Rena Lynch was married to the Rev. Raymond Wrenn in the Methodist church of Annandale, Virginia. Miss Lynch, after receiving a M.A. degree in religious education from Emory University, had been doing rural work in Madison County, Virginia, for two and a half years. Her husband is a minister in the Virginia Conference.

Miss Armine Davis was married to Mr. J. Watkins Dimon on December 15, 1949, in Wightman Chapel at Scarritt College, Nashville, Tennessee. Dr. Stuntz, president of Scarritt College, performed the ceremony. Miss Davis, a deaconess, graduated from Scarritt College in 1947. She has been working in Appling County, Georgia, and was instrumental in setting up the Appling County Methodist Council. The council is made up of ministers and lay representatives of all Methodist churches in the county, and specialists are called in when needed. There has been close co-operation with other organizations and agencies in the county. Mr. Dimon is an outstanding layman of St. Luke's Methodist Church in Columbus, Georgia.

The ASSEMBLY BULLETIN

to be issued in one volume at the close of The Assembly
APRIL 18-21, 1950

MRS. E. LeROY STIFFLER,
420 Plum Street,
Cincinnati 2, Ohio:

Enclosed please find twenty-five cents ($.25) for which please send me *The Assembly Bulletin*.

Name _____

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(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)

The Spiritual Significance of the Assembly

By MRS. EDWIN B. WHITE

METHODIST women from all parts of the United States and from many countries of the world will be gathering in Cleveland, Ohio, in April, for the third Assembly of the Woman's Society of Christian Service. It will require personal sacrifice on the part of many delegates to attend.

What impelling force brings together these representatives of a Christian organization? The stated purpose of the Assembly supplies a partial answer: "To present some major issues and needs in the missionary enterprise and to seek ways in which Christian women can meet those needs in a revolutionary world." Deeply underlying this "seeking" is a spiritual imperative —a caring that expresses itself in corporate fellowship and sharing.

There is no doubt that the discussions will afford a clearer understanding of the major issues and needs of the missionary enterprise; it is certain that larger goals will be decided upon. But the primary importance of the Assembly will be not in understanding needs nor in determining goals, but in discovering the Power to interpret the needs and move toward the goals. Enduring significance will attach itself to the quality of our Faith and the realization of Divine mission. Not only what happens to *the work,* but what happens to *us* is of urgent concern as we seek to Advance FOR Christ AND His Church in a revolutionary world.

A world in revolution demands a revolutionary religion. Christians believe that the gospel of Jesus Christ is the answer. But mere pronouncements will not be effective, no matter how true or how lofty they may be. The individuals who make up His followers must possess a passionate love for God and moral stamina that will keep them eternally working at his side. They must possess the qualities of spirit that are basic to a "fraternal commonwealth." Love, compassion, a pure heart, loyalty, and Christ-like concern are the motivating forces for Christian living and service, and these are spiritual achievements. An ever-increasing number of people must be persuaded that these qualities are found at their highest and best in the Christian Faith.

The knowledge that "unless the hearts and minds and wills of men are converted and changed, their labor for a better world of human relationships will be in vain," constitutes the basic compulsion for Christian missions. It is the undergirding impetus of the far-flung ministry of the Woman's Society of Christian Service. God's changing of our hearts and minds and wills, and the resultant blessings to our lives constrain us not only to teach and preach, but also to build churches, schools, hospitals, hostels, settlement houses, and establish other media of service in many nations of the world. For what purpose? That men may come to know the only true God, as revealed through Christ, "whom to know aright is life eternal."

The spiritual significance of the Assembly is also evidenced by the three major topics to be discussed, namely: "Christian Faith for a World in Revolution," "The Christian Woman's Responsibility for Human Rights," and "The Christian Woman's Responsibility for World Missions." Many months before the Assembly meets, groups of people over the nation will have come together to study these topics. Their task is not to build a program, but rather to search for a faith which will sustain the program. The delegates will come to Cleveland to continue this search. They will worship together, face frankly the world's needs together, and pray together for God's guidance and directives in proclaiming and living a Christian faith which will meet those needs adequately.

Eugene L. Smith says, in his book, *The Power Within Us,*[1] that "Christianity is a religion of volunteers enlisted in the most daring and demanding discipleship of history." Methodist women are among these volunteers. The delegates will come to Cleveland as representatives of these volunteers, but they will come also with a realization that they are a segment of the World Christian Fellowship and servants of the Ecumenical Church.

In her study, *Women in American Church Life,** Inez Cavert has this significant paragraph:

"Women are, it is clear, carrying on an enormous variety of activities within the church. Sometimes, to be sure, they are deeply devoted to their local church without much interest even in their own denomination as a whole, to say nothing of the church universal. Many others, however, have caught a vision of the world-wide outreach of the missionary enterprise, of the need for Christian social action, and of the problems of world order. Without their aid, the great far-flung missionary work of American churches would have been impossible. The impact of their concern for a better community—at home and abroad—cannot be measured." Such concern for a better community at home and abroad does not spring solely from an academic interest in human welfare. It comes from a spiritual compulsion to share with mankind the glories of the Christian gospel.

The spiritual implications of the Assembly are many, but the major one is a recognition that the problems of a world in revolution are solved "not by might, nor by power, but by my spirit, saith the Lord."

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* Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

[1] Order from The Methodist Publishing House serving your territory.

To Speak at the Assembly

Bishop Arthur J. Moore

President of the Board of Missions and Church Extension

The episcopal head of the Atlanta (Georgia) Area of The Methodist Church, Bishop Arthur J. Moore, will bring to the Assembly his evangelistic passion and his concern for "the last and the least and the lost," not only in America but throughout the world.

As a bishop of the former southern branch of The Methodist Church, Bishop Moore, from 1934 to 1940, had supervision of the work of the church in China, Japan, Korea, Czechoslovakia, Poland, Belgium, and the Belgian Congo, and spent the greater part of that time in visiting the mission stations in those countries.

Born in Argyle, Georgia, and educated at Emory University, Bishop Moore was a "boy preacher" and evangelist in his teens. He entered the active ministry of the Methodist church in 1909, and was ordained five years later. He held various pastorates in the South from 1914 until he was elected a bishop sixteen years later. His pastorates included Travis Park Church, San Antonio, Texas, and First Methodist Church, Birmingham, Alabama. He holds honorary doctorates from Asbury College, Emory University, Central College, Southwestern University, Randolph-Macon College, and Florida Southern College.

In 1938, a certificate of honor was given to Bishop Moore by the Chinese government in recognition of distinguished service rendered the Chinese nation in the field of human relief.

Bishop Moore is the author of the following books: *The Sound of Trumpets,* 1934; *Central Certainties,* 1943; *Christ After Chaos,* 1944; and *Christ and Our Country.*

Vera Micheles Dean

Director, Research Department, Foreign Policy Association

Background, training, and experience have particularly fitted Vera M. Dean to interpret world events. A farsighted tutor decreed that a proper grasp of history be obtained from books written in the language of the country being studied. Therefore, English, French, and German were added to her native Russian before the history course was completed. In 1919, she arrived in the United States and became a citizen in 1928. Mrs. Dean is a graduate and Ph.D. of Radcliffe, and earned her M.A. in international law at Yale. She is a member of the Protestant Episcopal Church.

In 1928, Mrs. Dean joined the research staff of the Foreign Policy Association, and ten years later was appointed its research director. In addition, she is editor of its publications and writes several each year. Among her most recent *Foreign Policy Reports* are: "North Atlantic Defense Pact," "Russia's Foreign Economic Policy," and "Economic Trends in Eastern Europe." Her books are: *Europe in Retreat*—examining Europe between wars; *The Four Cornerstones of Peace*—discussion of the Dumbarton Oaks, Yalta, Mexico City, and San Francisco Conferences; *Russia: Menace or Promise?* and *The United States and Russia.* The latter was published by the Harvard University Press in 1947, with a foreword by Sumner Welles. Responsible firsthand experience in international agencies began when Governor Lehman appointed Mrs. Dean as his aide during the formation of UNRRA. It continued when she served as consultant at the San Francisco Conference.

The late winter and spring of 1949 were spent in Europe, where she gave a series of fifteen lectures in French on "American Foreign Policy," at the University of Paris. General Clay arranged to have her visit Western Germany, and she was flown on the air lift to Berlin. Prague, Warsaw, and London completed her most recent trip. In each country representatives of the United States put information at Mrs. Dean's disposal.

Harold A. Bosley

Dean of Duke University Divinity School

Youth delegates to the Assembly may look forward to the address by Dr. Harold A. Bosley, for during the past ten years his preaching has been an inspiration to many conferences of college students.

Dr. Bosley was born in Burchard, Nebraska. Nebraska Wesleyan University and the University of Chicago gave him his academic training, his Ph.D. having been received from the latter. It was Nebraska Wesleyan University that conferred upon him a Doctorate of Divinity in 1942.

After serving as director of religious activities at Iowa State Teachers' College for six years, Dr. Bosley became pastor of the Mount Vernon Place Church in Baltimore, where his sermons drew large congregations during his nine-year ministry. In September, 1947, he took up his present duties as dean of Duke University Divinity School.

A popular lecturer, Dr. Bosley is also the author of the following books: *The Quest for Religious Certainty,* 1939; *The Philosophical Heritage of the Christian Faith,* 1944; *On Final Ground,* 1946; *Main Issues Confronting Christendom,* the April, 1948, selection for Religious Book-of-the-Month Club.

Recently Sailed For—

India: Misses Ellen Barnette, Pearl Bellinger, Mildred Shepherd, Ruth Gish, Mary Stylos.

Malaya: Miss Helen Loomis.

Pakistan: Misses Imogene White, Nancy Ann Kellogg.

Southern Rhodesia: Miss Jessie Pfaff.

Recently Arrived From—

China: Misses Mary Grace Kesler, Box 54, Valley Center, Kansas; Lillian Knobles, State Line, Mississippi; Pearle McCain, 1517½ W. 21 Street, Little Rock, Arkansas; Etha Matie Nagler, 701 Emerson, Evanston, Illinois; Nina Stallings, care of Mrs. R. Lynch, Jr., 670 E. Paces Road, Atlanta, Georgia; Mary Winn, R.F.D. 1, Columbia, South Carolina.

Deaths

Dr. Emma Betow, retired, China; Misses Hallie Buie, retired, Korea; Annie Churchill, retired, Mexico and Cuba; Gertrude Hanks, Peru; Elizabeth Hughes, retired, China.

FOREIGN NEWS

China

Mrs. Zela W. Worley, of Foochow, writes this tribute to the women of the church: "It was the day before our annual conference. I walked into Uk-ing Chapel, where these yearly meetings of the Chinese Woman's Missionary Society have been held for many years, and bowed my head in silence. Bad news had come over the radio the night before, and I was discouraged. As I looked up, it was as if the Lord had shown me a vision.

"There in front of me were dozens of fine Christian women. Many are known to you—Dr. Li Bi Cu of retirement age, but still in the harness; Dr. Doris Hsu, acting president of Hwa Nan College and indispensable in all our church life; Delie Lin, model homekeeper and the efficient wife of David Lin of Anglo-Chinese College; Mary Carleton, president of the National Committee of the China Woman's Society of Christian Service; Dr. Carol Chen, brilliant mind of Hwa Nan; Ivy Chou, recently returned Crusade scholar, now at the head of Hwa Nan High School; Miss Ding, principal of the Nursing School of W. F. Pierce Memorial Hospital; Katherine Liu of the Theological College, known throughout China for her outstanding work for children; Miss Wong of the hospital social service department, soon to go to the United States for study; Emily Ding, well-known wife of Dr. James Ding, spokesman of personal evangelism; Miss Li, charming young businesswoman who puts her church duties first; Ethel Li, first missionary sent by our local missionary society into the interior; Leila Ding, treasurer of our conference Woman's Society of Christian Service; and Eleanor Li, leading church woman of our conference.

"There were many others—pastors' wives, Bible women of both the old and the new 'type,' and also foreign missionaries—a goodly number of choice and stalwart Christians. Discouraged? No, I felt like singing the Doxology! With such a group of devoted Christian women, the future of the Church of China is assured. Persecutions may come, but the foundation is laid. Our trust is not in buildings, important as they are: our trust is in these lives, consecrated and rooted in Christ."

Malaysia

Mrs. H. B. Amstutz and Mrs. John Pilley of the General Division went over to Borneo with their husbands to attend the Annual Conference in June. They found the pastors' wives and the laywomen of the church greatly interested in the Woman's Society of Christian Service. They had set up a meeting for the women, but they did not know just how many would attend. Mrs. Amstutz reports: "The Women's Conference was set for June 30 and July 1, two days after the pastors had assembled and were busy with their school. No one knew what the attendance would be; a number prophesied failure, for it was too difficult, they said, for these wives and mothers, without domestic help, to leave their homes, especially when their husbands were away. But on Thursday morning a total of eighty-five women from all the districts registered as delegates, and another twenty-seven came along independently at their own expense. What a thrill it was to see Masland Memorial Church well filled with these women, their faces beaming and their hearts full as they met together in the first annual meeting to discuss and learn of women's work in The Methodist Church.

Japan

From Yokohama, Miss Evelyn M. Wolfe writes: "Again I wish to thank those who have given so liberally of their time and material things, that the needy in Japan might have clothing and foodstuffs, medicines and vitamins. I was shocked to learn recently that at least thirty of our Seibi girls already have tuberculosis or a tendency to that dreaded disease, as do also several of our teachers. I am trying to arrange that they have vitamins each month. Through our older teachers I learn of former graduates who are in hospitals or confined to their homes with tuberculosis, and they are always grateful for vitamins sent. Because of this great need, I trust that some of you who send packages for relief may be able to include a bottle or two of vitamins.

India

Miss Eunice Sluyter tells of a second-generation Christian girl

from the border of Tibet who is attending Isabella Thoburn College. "Shanti," she says, "has lived all her life in one of the fertile valleys of the Himalayas, her particular village being on the border of Tibet. The villagers in these mountains have their own set of superstitions. Shanti tells how very quiet the village is at night because it is a belief that if anyone shouts, an evil spirit hearing it might answer and come himself to that home. However, the good spirits are also in power, and if treated properly will respond.

"Shanti's grandfather was a Hindu priest, greatly respected in his community, until he left the hills and traveled to many places in India. Upon his return, people accused him of having mixed with Christians. This defiled him, so that he was treated rather badly. It happened that Shanti's uncle was very ill and her grandfather performed all the ceremonies and priest's rites, but to no avail. At last he determined to pray to the Christian God, and he vowed that if his son became well he would become a Christian. His prayer was answered by the recovery of his son. He did become a Christian, and the family and relatives turned him out of the house.

"Then it was that Shanti's grandfather took his own wife and children to another village ten miles away. It was here that Shanti's father married. Four boys and two girls were born. All were sent to school, which was unusual for this predominantly Hindu village where there are about one hundred Christians. When Shanti was very small she went along to school with her brother. She was the only girl.

"But when she was old enough, Shanti went to elementary school in Pithoragarh—and then, because she did so well in government examination in the eighth grade, she was permitted to go to Almora boarding school until she finished high school. Again her high marks won her a scholarship, and her teachers and principal persuaded her to go to Isabella Thoburn College in Lucknow. But it was one thing to walk for days and eat very little en route between Almora and her village, and quite another thing to think of traveling for twenty-four hours beyond Almora. Even a scholarship wouldn't make travel and clothes available. So Shanti worked for a year teaching in Almora. By saving and borrowing money, she has been able to take a three-year teacher training course. (Still two years are needed for a B.A., and another year for a higher teacher training certificate.) While she has been with us it has been a joy to watch her develop. Maturity of body and mind and spirit are evidenced in her personality. She dreams of doing village work, but her open door at present is teaching in one of the mission schools, where she got her start."

Argentina

From Rosario, Miss Helen Baker begs for L.A.-3's to help her in Colegio Americano. "How we could use help with recreation! It is the weakest part of our student life. The girls are eager to cooperate, but they need a young leader. And we need someone to hold English classes for businessmen, doctors, folk of influence in this great city. It would richly repay us in friendship for the school and in publicity. The youth groups in the city are literally crying out for some intelligent direction. We need young North Americans whose Christianity is a joy, not a duty; whose idea of service includes all of life, not a few minutes of obligatory attendance at church; who have not lost the habit of laughter."

Africa

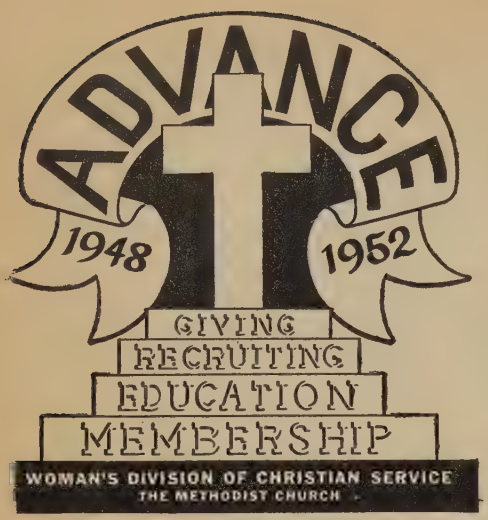
The need for educational workers in every field in Africa is increasingly acute. Are there not more young people in The Methodist Church in America who will go to share in the present unprecedented opportunities?

Miss Anne Parker has an appointment in Wembo Nyama, the central station of the Central Congo Conference, that appears to be overwhelming in its extent. Nevertheless, she writes with courage of the present challenge in Africa for education—"At the conference in June, I was made principal of the elementary school, primary school, kindergarten, and assigned to teach pedagogy in the Normal School. Kasongo Amandus is my faithful right hand. I thank God that he is back in the work. He is such a blessing to me and the work. The African's determination to secure an education is most challenging. At the beginning of school, the African teachers and I had to refuse admittance to some 100 pupils who wanted to enter our elementary school. We had neither the classroom space, the supplies, nor the teachers. We have 120 boys in the boarding department. That is as many as Mr. DeRuiter has money and space to take care of. Then there are the village girls and the thirty-six girls that Betty Dalby has in the Girls' Home. However, over and above this, we have 160 boys who walk in here daily to school. Some of them walk five miles each way daily. Are there other people on the face of the earth who would walk ten miles per day in order to go to school? How proud I am of them! They deserve the best."

At a recent meeting of the conference in North Africa, it was decided that the time had come for the Woman's Division to open work at Fort National, in Kabylia, as planned in 1945. Deaconess Helene Manz and Miss Margery Short were appointed to the work, where they will co-operate with Mr. and Mrs. Willy N. Heggoy of the Division of Foreign Missions.

DISPLACED PERSONS

At this time there are left in Germany many thousands of highly trained professional workers: engineers, doctors, lawyers, and accountants. To come to the United States under the present DP law, they need an offer of work and a home for themselves and their families. If you are interested in helping them, write to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.



The Advance Program

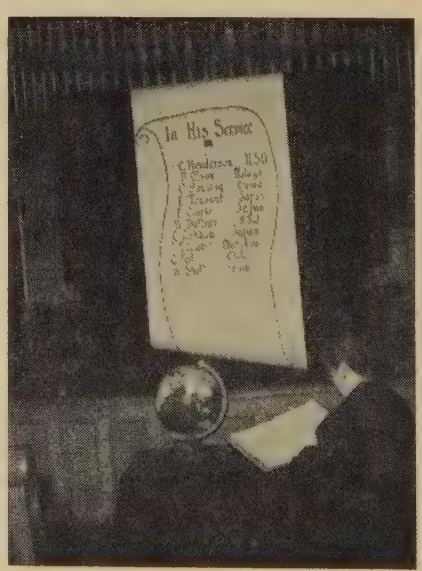
PROMOTION FOR THE THIRD GOAL

"BELIEVING that special recognition should be given to those who give their lives in full-time Christian service, West Wisconsin Conference closed its annual meeting with an outstanding Recognition Service.

"A lovely scroll was made. The words 'In His Service' were printed at the top, with the Christian flag underneath them. Then followed the names of those women from the conference who have gone out to serve the Master, together with the names of the countries in which they are serving. Space had been left at the bottom of the scroll for the names which we hope to be able to add in meeting our quota for the third goal of the Advance. The scroll was placed in a proper setting against a maroon velvet backdrop, flanked with vases of red roses. In front of it was placed a low table, covered with a harmonizing scarf of velvet, upon which rested a globe.

"When time for the service arrived, the scroll, having been secured to the top of the setting, was allowed to unroll itself to view. From the rear of the church a soloist sang 'The Holy City,' after which the conference president, in choir robe, came down the aisle with the open Bible and, placing it in front of the globe, knelt while the soloist sang 'The Lord's Prayer.' She pledged the prayers of the women of the conference for building 'toward One World in Christ.' The president then stepped to one side of the scroll and, as she read the names, someone who had been helpful to each one in preparing to give her life in Christian service came forward and was presented with a red rose. Then, while the soloist sang 'O Jesus, I Have Promised,' the treasurer came forward and knelt. She lighted the globe as a symbol of bringing the light of Christianity to the entire world and gave the pledge to missions for the conference. The service closed as the conference rose, singing 'We've a Story to Tell to the Nations.' "

(Note—The effectiveness of the service far surpassed the hopes of those who had planned it. The scroll was made from a piece of thirty-inch wallpaper, using the reverse side. It looked very much like old parchment.)



—MRS. D. M. HOWERY, Promotion secretary, West Wisconsin Conference.

"WE WERE TOLD TO ADVANCE AND WE DID"

"ON THE local level the women made complete use of the methods for promoting membership as suggested in the issues of the *Advance Clipper* and THE METHODIST WOMAN. We were told to Advance and we did. No method seems better than personal contact; let the women feel and know we want and need them. Shower them with love, for 'love never faileth.'

"In presenting the four-point program of Advance, we prefaced it with the great needs around the world. We emphasized that it is our privilege to share, and we wanted all our women to have the joy of ministering to others. Always we brought the number and needs down to our district level, and even to the individual society. It didn't look too big then, and we realized it was possible and we could far exceed the askings."

—MRS. M. J. MCNEILL, Promotion secretary, Plainview District, Northwest Texas Conference.

"CHOOSE YOU THIS DAY": Which Way Are We Going?

We print the following excerpts, both from Japan, which speak for themselves. Although it was Supply money, not Advance funds, which made the piano episode possible, the spirit symbolizes what the Advance program is making possible everywhere.

I.

Mrs. Grace H. Wilson, missionary at the Hiroshima Girls' School, Japan, helps us see the Atomic Bomb through the eyes of those who *know*. "Picadon" and "Genji Bakudan" are nicknames of the bomb, given it by the people.

" 'Picadon' is not a picture in an inanimate newspaper. 'Genji Bakudan' is not even a flat plain of rubble stretching out for miles and miles in every direction. The Atomic Bomb is none of these—

"The Atomic Bomb is—

Mrs. Tanahashi, my fellow teacher, giving birth to a son on September 6, 1945, spending the whole of August 6, 1945, sitting in a slimy lotus pool as the fires swept around her.

"The Atomic Bomb is—

Mrs. Tanahashi's husband, not knowing the unusual nature of this bomb, going out on a rescue crew, the only one of which rescue crew survived contact with the rays, but surviving only with a huge pine-cone-shaped growth on his head, and unable since then to do any mental work, or remember things—

"The Atomic Bomb is—

Mrs. Tanahashi on September 6, 1945, having her baby all alone because the doctors were still too busy, or else, afraid for their own safety, had fled away. 'Alas for those who are with child'—

"The Atomic Bomb is—

Having a new baby and a family to take care of and no water except rain water. It is digging wells but always with the same result—the poison water welling up at the end of the arduous toil.

"The Atomic Bomb is—

A destroyed blood balance in 1949—with white blood corpuscles getting fewer and fewer and no way to stop it.

"The Atomic Bomb is—

Hundreds of repatriates coming back from Russia in 1949, hunting for their wives and children and finding old neighbors who last saw them whirling upward in the snowy cyclone—

"The Atomic Bomb is—

The young lady across the street coming out into the doorway only at dusk when the soft shadows will cloak her mutilated face—

"The Atomic Bomb is—

No trees—

"The Atomic Bomb is—

Waifs—

"The Atomic Bomb is—

Just any other bomb, really, only more so —

"Woe unto you who stock-pile atom bombs without ever having experienced even an incendiary among any of your loved ones.

"Woe unto any who view the graphic-section pictures with your eye but see not with your hearts.

"Woe unto you who have had the instruction for 1,900 years, but whose lives are not rooted and grounded in Him enough to stay your hand from flinging an atom bomb against your fears—who will not muster faith, courage, imagination, adventure, and love in order to 'Overcome evil with good.'

"To your knees, to your knees, to your knees!
O Jerusalem, O Jerusalem,
O Hiroshima, O Hiroshima,
O Nagasaki, O Nagasaki,
O Moscow, O Moscow,
O Washington, O Washington,
O New York, O New York,
O Center Junction, O Center Junction. . . ."

II.

This letter from Hisako Arikawa, principal of Keiai Kindergarten, Kagoshima, Japan, and the messages from the children, are in their own words.

"Dear Ladies of the Woman's Society of Christian Service of the Methodist churches in America:

"We thank you very much for your kindness to send us a piano. Our kindergarten had been poorly equipped since its destruction by an air raid during the war. We are working in the kindergarten every day with full thanks to you who gave such great favors to us, whom you have not seen yet.

"Thank you very much for sending us such a splendid piano. Our joy and gratefulness is quite beyond description. How we were happy the other day when we received a notice that a piano had been shipped from Yokohama. Every day I telephoned the station to ask if the piano had arrived—until a cart brought a big load, the long-awaited piano, in the evening, without a notice. The kindergarten was filled up with pleasant voices and people's increasing noise. Many people from our neighborhood came to help us and congratulated us on being given such a fine piano, carrying it into a room. . . .

"We will take good care of the piano that you ladies of the Woman's Society of Christian Service sent us with kind hearts. My heart is filled up with gratefulness to God and to you, when I think that you are praying for us and helping us far across the ocean. Please, pray for me, who am a small piece of dust so that I will be able to achieve with my whole heart the sacred mission which is imposed on me."

From children of the Keiai Kindergarten, Kagoshima, Japan:

"Dear Aunties of the Woman's Societies of Christian Service of the American Methodist churches:

"Thank you so much for the piano."
"It sounds so sweetly."
"We are so happy."
"We sang to the piano and skipped."
"The piano came in a big box."
"We are playing with making paper pianos."
"We will send you one of the paper pianos."
"Please visit our Keiai Kindergarten in Japan, American aunties."
"We will be waiting for you."

The Caravan Score-Board

WHAT is the facsimile on the opposite page?

It is a small, partial reproduction of the Caravan Score-Board.

WHAT IS the Caravan Score-Board?

It is a gathering-up of the reports from Caravans held during the spring, summer, and early fall months, across the country.

WHO has it?

A copy has been sent to every district and conference promotion secretary.

These were mailed out about December 1.

WHY was it printed before reports were complete, as of January 1, 1950?

Because it was not intended primarily as a report. Its purpose is to share the enthusiasm of those who have already caravaned, with those still in the process.

HOW is it to be used?

1. *As an educational help,* to aid each district to check its progress, and see itself in relation to the whole. It is suggested that the Score-Board be taken to district meetings for display and for filling in the figures of districts not already included. In most cases, conference reports as printed are based on incomplete returns. Study your conference in the light of your own district, and add to the figures if yours are not included in your conference total.

2. *As a source of inspiration.* Read aloud some of the quotations from other conferences, telling of the results of their caravans. Notice the number of officers taking part.

Note how universally the plan was followed.
With the aid of a large map, and the list of conferences before you, get a mental picture of what it has meant in quickening interest, to have over a thousand officers traveling a total of thousands of miles to bring this person-to-person contact.

THIS IS A SCORE-BOARD — NOT A FINISHED REPORT. FILL IN YOUR OWN FACTS AND FIGURES AS SOON AS THEY ARE AVAILABLE.

★ SHOWS CONFERENCES PLANNING CARAVANING FOR THE FALL.

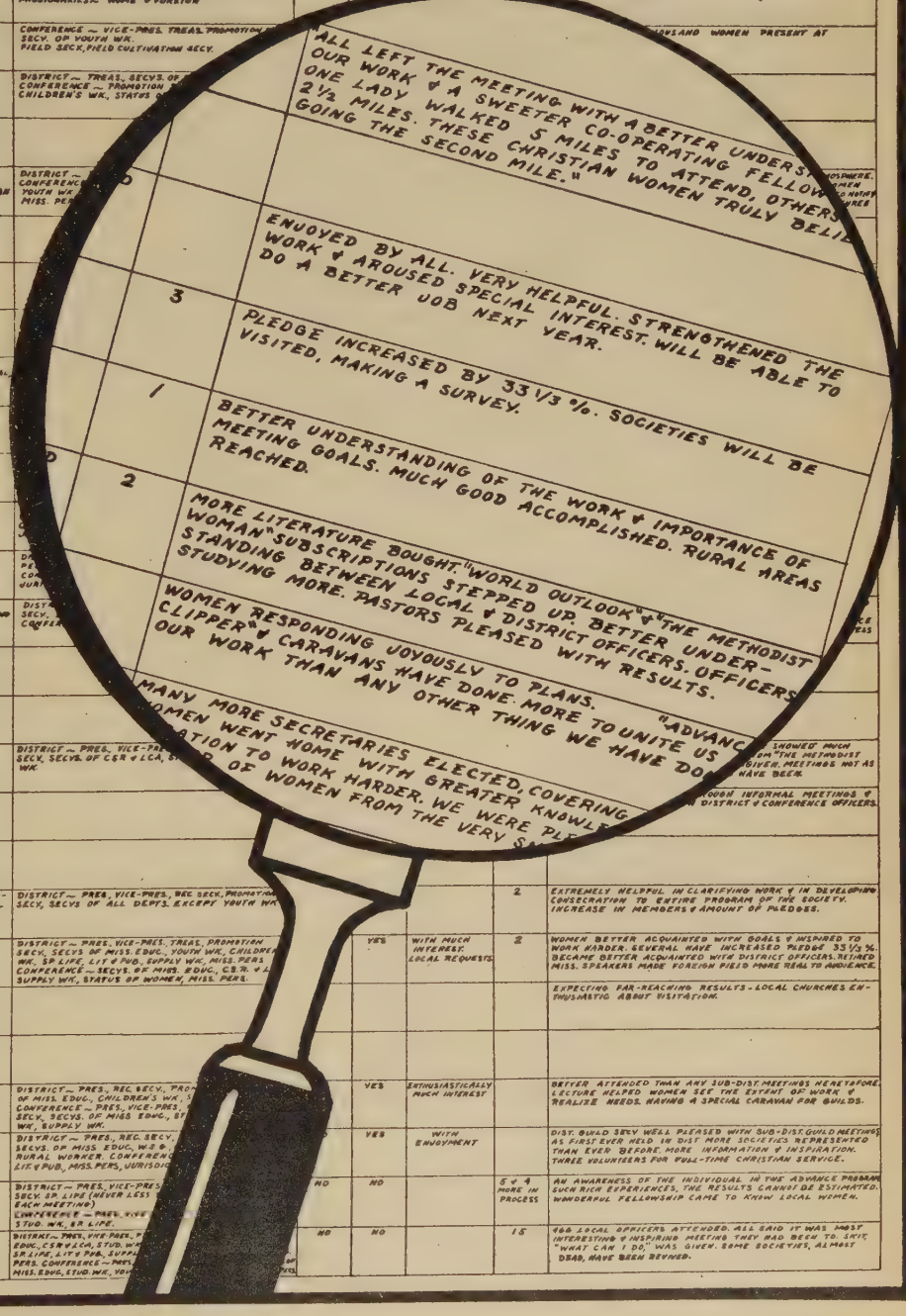
✝ SHOWS CONFERENCES REPORTING CARAVANING STILL IN PROGRESS.

JANUARY 1, 1950 IS THE DATE OF HOPED-FOR COMPLETION, BUT LET US NOT CONSIDER THE PROJECT ENDED TILL EVERY LOCAL SOCIETY AND GUILD HAS BEEN FOLLOWED UP.

WE SUGGEST THAT YOU TAKE THIS SCORE-BOARD TO DISTRICT AND CONFERENCE MEETINGS FOR DISPLAY AND FILLING IN.

CARAVAN SCORE-BOARD 1949
WOMAN'S SOCIETY OF CHRISTIAN SERVICE
THE METHODIST CHURCH

NORTHEASTERN JURISDICTION — CONFERENCE	NUMBER OF DISTRICTS REPORTING	NUMBER OF CARAVANS	NUMBER OF CARAVAN MEETINGS	TYPE OF MEETING	What Officers Served in Caravans?	WAS ACCOMPANIST LECTURE USED?	WAS PHONOGRAPH RECORD USED?	HOW RECEIVED BY AUDIENCE?	NUMBER OF NEW SOCIETIES AND GUILDS	Results of Caravaning
BALTIMORE ✝	2	7	9	ZONE DISTRICT LOCAL	DISTRICT — NEARLY ALL OFFICERS CONFERENCE — PROMOTION SECY., SECYS. OF MISS. EDUC., SP. LIFE, STATUS OF WOMEN, MISS. PERS. JURISDICTION — SECY. OF C.S.R & L.C.A. BOARD MEMBER.	NO	YES	WELL RECEIVED & DATED UP FOR LOCAL SOCIETIES	3 SOCIETIES 1 W.S.C.S.	INCREASED UNDERSTANDING. FINANCIAL RESPONSE GRATIFYING. TWO FULL-TIME CHRISTIAN WORKERS SECURED. NEW PEOPLE INTERESTED.
CENTRAL NEW YORK ✝	3	8	12	SUB-DISTRICT	DISTRICT — VICE-PRES., REC. SECY., TREAS. PROMOTION SECY., SECYS. OF C.S.R & L.C.A., W.S.C.S., SP. LIFE, MISS. PERS., YOUTH WK. CONFERENCE — PRES. REC. SECY., TREAS. PROMOTION SECY., SECYS. OF MISS. EDUC., C.S.R & L.C.A., STUD. WK., SP. LIFE, STATUS OF WOMEN, SUPPLY WK., MISS. PERS.	NO	YES	VERY WELL		MUCH ENTHUSIASM & A WONDERFUL SPIRIT. MISS BERHART WAS LIKED VERY MUCH. THE DIST. SUPT. SAYS HE IS HEARING GOOD REPORTS OF CARAVAN MEETINGS, AS HE ATTENDS QUARTERLY CONFERENCES.
CENTRAL PENNSYLVANIA ✝	CONFERENCE REPORT		8	DISTRICT	DISTRICT — PRES., MISS. EDUC., CHILDREN'S WK. CONFERENCE — PROMOTION SECY., MISS. EDUC., MISSIONARIES — HOME & FOREIGN					MET IN SMALL CHURCHES. MUCH ENTHUSIASM IN SHARING HELP RECEIVED.
ERIE ✝	CONFERENCE REPORT	4	4		CONFERENCE — VICE-PRES., TREAS., PROMOTION SECY., OF YOUTH WK., FIELD SECY., FIELD CULTIVATION SECY.					...USAND WOMEN PRESENT AT
GENESEE ✝	5	3	28	ZONE	DISTRICT — TREAS., SECYS. OF CONFERENCE — PROMOTION SECY., CHILDREN'S WK., STATUS					
MAINE ✝										
NEWARK	2	2	16	ZONE, SUB-DISTRICT METROPOLITAN GROUP	DISTRICT — CONFERENCE — YOUTH WK., MISS. PE...					...SPHERE. ...NEW ...NOTED ...URES
NEW ENGLAND ★										
NEW ENGLAND SOUTHERN										
NEW HAMPSHIRE ★										
NEW JERSEY ✝	4	9	17	SUB-DISTRICT ZONE, REGIONAL, LOCAL						
NEW YORK	1	1	1							
NEW YORK EAST ★										
NORTHERN NEW YORK	1	2	6	ZONE						
PENINSULA ✝	1	8	4	ZONE						
PHILADELPHIA	2	2	17	ZONE AREAS — 1 PHILA. 1 RURAL	DIST... SECY., CONFER...					...SHOWED MUCH ...M "THE METHODIST ...IGHER. MEETINGS NOT AS ...HAVE BEEN.
PITTSBURGH ✝										
TROY ★										
WEST VIRGINIA	2	2	7	ZONE	DISTRICT — PRES., VICE-PRES., SECY., SECYS. OF C.S.R & L.C.A., ... WK.					...SOON INFORMAL MEETINGS & ...DISTRICT & CONFERENCE OFFICERS.
WYOMING ✝										
SOUTHEASTERN JURISDICTION										
CONFERENCE ALABAMA ★										
FLORIDA ✝	2	18	40	DISTRICT, SUB-DIST & LOCAL	DISTRICT — PRES., VICE-PRES., REC. SECY., PROMOTION SECY., SECYS. OF ALL DEPTS. EXCEPT YOUTH WK.				2	EXTREMELY HELPFUL IN CLARIFYING WORK & IN DEVELOPING CONSECRATION TO ENTIRE PROGRAM OF THE SOCIETY. INCREASE IN MEMBERS & AMOUNT OF PLEDGES.
HOLSTON	4	4	10	DISTRICT ZONE	DISTRICT — PRES., VICE-PRES., TREAS., PROMOTION SECY., SECYS. OF MISS. EDUC., YOUTH WK., CHILDREN'S WK., SP. LIFE, LIT & PUB., SUPPLY WK., MISS. PERS. CONFERENCE — SECYS. OF MISS. EDUC., C.S.R. & L.C.A., SUPPLY WK., STATUS OF WOMEN, MISS. PERS.		YES	WITH MUCH INTEREST. LOCAL REQUESTS	2	WOMEN BETTER ACQUAINTED WITH GOALS & INSPIRED TO WORK HARDER. SEVERAL HAVE INCREASED PLEDGE 33 1/3 %. BECAME BETTER ACQUAINTED WITH DISTRICT OFFICERS. RETIRED MISS. SPEAKERS MADE FOREIGN FIELD MORE REAL TO AUDIENCE.
KENTUCKY ✝										EXPECTING FAR-REACHING RESULTS - LOCAL CHURCHES ENTHUSIASTIC ABOUT VISITATION.
LOUISVILLE ✝										
MEMPHIS	5	6	17	ZONE SUB-DIST.	DISTRICT — PRES., REC. SECY., PRO... OF MISS. EDUC., CHILDREN'S WK., ... CONFERENCE — PRES., VICE-PRES., ... SECY., SECYS. OF MISS. EDUC., ... WK., SUPPLY WK.		YES	ENTHUSIASTICALLY MUCH INTEREST		BETTER ATTENDED THAN ANY SUB-DIST. MEETINGS HERETOFORE. LECTURE HELPED WOMEN SEE THE EXTENT OF WORK & REALIZE NEEDS. HAVING A SPECIAL CARAVAN FOR GUILDS.
MISSISSIPPI ✝	4	10	21	SUB-DIST. ZONE DIST. GUILD	DISTRICT — PRES., REC. SECY., SECYS. OF MISS. EDUC., W.S.C.S., RURAL WORKER. CONFERENCE — LIT. & PUB., MISS. PERS., JURISDI...		YES	WITH ENJOYMENT		DIST. GUILD SECY. WELL PLEASED WITH SUB-DIST. GUILD MEETINGS AS FIRST EVER HELD IN DIST. MORE SOCIETIES REPRESENTED THAN EVER BEFORE. MORE INFORMATION & INSPIRATION. THREE VOLUNTEERS FOR FULL-TIME CHRISTIAN SERVICE.
NORTH ALABAMA	2	5	9	DISTRICT ZONE LOCAL	DISTRICT — PRES., VICE-PRES., SECY. IN LINE (NEVER LESS THAN 3 AT EACH MEETING) CONFERENCE — PRES., VICE-PRES., STUD. WK., SP. LIFE.	NO	NO		5 & 4 MORE IN PROCESS	AN AWARENESS OF THE INDIVIDUAL IN THE ADVANCE PROGRAM. SUCH RICH EXPERIENCES, THE RESULTS CANNOT BE ESTIMATED. WONDERFUL FELLOWSHIP CAME TO KNOW LOCAL WOMEN.
NORTH CAROLINA	7	21	40	DISTRICT ZONE LOCAL	DISTRICT — PRES., VICE-PRES., P... EDUC., C.S.R & L.C.A., STUD. W... SP. LIFE, LIT & PUB., SUPPLY ... PERS. CONFERENCE — PRES., ... MISS. EDUC., STUD. WK., YOU...	NO	NO		15	466 LOCAL OFFICERS ATTENDED. ALL SAID IT WAS MOST INTERESTING & INSPIRING MEETING THEY HAD BEEN TO. LOTS "WHAT CAN I DO," WAS GIVEN. SOME SOCIETIES, ALMOST DEAD, HAVE BEEN REVIVED.


ALL LEFT THE MEETING WITH A BETTER UNDERST... OUR WORK & A SWEETER CO-OPERATING FELLOW... ONE LADY WALKED 5 MILES TO ATTEND, OTHERS... 2 1/2 MILES. THESE CHRISTIAN WOMEN TRULY BELIE... GOING THE SECOND MILE."
ENJOYED BY ALL. VERY HELPFUL. STRENGTHENED THE WORK & AROUSED SPECIAL INTEREST. WILL BE ABLE TO DO A BETTER JOB NEXT YEAR.
3
PLEDGE INCREASED BY 33 1/3 %. SOCIETIES WILL BE VISITED, MAKING A SURVEY.
1
BETTER UNDERSTANDING OF THE WORK & IMPORTANCE OF MEETING GOALS. MUCH GOOD ACCOMPLISHED. RURAL AREAS REACHED.
2
MORE LITERATURE BOUGHT. "WORLD OUTLOOK" & "THE METHODIST WOMAN" SUBSCRIPTIONS STEPPED UP. BETTER UNDER-STANDING BETWEEN LOCAL & DISTRICT OFFICERS. OFFICERS STUDYING MORE. PASTORS PLEASED WITH RESULTS.
WOMEN RESPONDING JOYOUSLY TO PLANS. "ADVANC... CLIPPER" & CARAVANS HAVE DONE MORE TO UNITE US... OUR WORK THAN ANY OTHER THING WE HAVE DO...
MANY MORE SECRETARIES ELECTED, COVERING... WOMEN WENT HOME WITH GREATER KNOWL... ATION TO WORK HARDER. WE WERE PL... OF WOMEN FROM THE VERY S...

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

By THELMA STEVENS, *Executive Secretary*

Recommendations Approved by The Woman's Division of Christian Service at the Annual Meeting in December, 1949.

Excerpts from "The Choice Is Before Us" [1]

Preamble

THE choice is before us! The extent to which God's purpose for his world is thwarted and delayed will be determined, in a large measure, by the courage and forthright approach of Christians and the Christian church to the causes of fear, frustration, and despair gripping the heart of the world. As Christians and Christian congregations everywhere pray in faith, "Thy Kingdom come, Thy will be done on earth," they must recognize the immediate urgency of the implications of that prayer for their own action.

In this spirit and for this purpose we bring these recommendations.

Mid-Century White House Conference

In preparation for the White House Conference on Children and Youth, *we recommend:*

That each local secretary of Christian Social Relations and Local Church Activities write a letter immediately to the governor of her state, requesting information concerning state plans for the White House Conference, and how she and her local church may co-operate. We further recommend:

That she organize her committee and church so that they may enjoy maximum participation in the local, county, and state plans.

That the secretaries of Christian Social Relations and Local Church Activities in the local church initiate the study of the findings of the Protestant Conference on Child Welfare, and co-operate with other church groups in the promotion of plans to study the needs of children and youth in their communities, looking toward the White House Conference. (Secure *The Nation's Children —the Church's Responsibility* from Literature Headquarters. 35 cents.)

Program of Alcohol Education for Church and Community

We recommend:

That in states in which no Alcohol Education Commission of the State Board of Education exists, local women advocate and promote such a commission. Furthermore:

That we take the necessary steps toward obtaining approved texts and reference material presenting alcohol education in public schools; and that "in-service" training opportunities be made available for elementary, junior, and high-school teachers.

That Methodist women seek the co-operation of Parent-Teacher Associations in combating the growing use of marijuana among school children and youth across the nation.

We reaffirm support of legislation banning the interstate advertising of alcoholic beverages; we also recommend legislation prohibiting advertising which suggests, directly or indirectly, that alcoholic beverages are beneficial to health or social prestige, or are a part of American home life, and that the subcommittee of the Resource Committee study further legislation in the realm of alcohol advertising.

That local secretaries of Christian Social Relations and Local Church Activities acquaint themselves with the program of Allied Youth; that they encourage the organization of new and the continuance of established Allied Youth Posts in the high schools of their communities. Headquarters: Allied Youth, 1709 M Street, N.W., Washington 6, D. C.

National Citizens' Roll Call

We recommend:

That a National Citizens' Roll Call of Methodist women be launched at the Assembly in April, 1950.

Human Rights

We recommend:

That all possible information on genocide be made available to the local woman, so that she may understand the issues involved and the urgency for immediate Senate ratification.

That Methodist women write the Secretary of the Interior urging that he take steps immediately to protect the property rights of natives in Alaska from encroachment and exploitation by whites.

We reaffirm full support of the Civil Rights Legislative Program pending in Congress.

We recommend continuing emphasis on the following:

1. That the Woman's Division reaffirm our support of federal aid to education, which prohibits federal control of education, requires just and proportionate distribution of federal funds to pupils of minority races in states having separate schools, and confines the use of federal funds to publicly administered schools.

2. That we work for adequate educational facilities and opportunities for all children of the nation.

We reaffirm measures outlined in last year's program which would make possible an adequate standard of living for all people.

We recommend:

1. Support of health legislation for all people, including the principles of the following bills: H.R.5940—Aid for training of professional health personnel; S.522—Grants to states for local health services; S.1411—School Health Bill; S.2591—Extending research activities of public health services in the areas of rheumatism, arthritis, etc.

For information on National Health Insurance legislation, write to The Committee on the Nation's Health, 1416 F Street, N.W., Washington, D. C., and The American Medical Association, 1 North LaSalle Building, Chicago, Illinois.

2. That we work for increased federal, state, and local effort to set up adequate clinic and psychiatric services in the local community, including services for mentally deficient children.

3. That we work for state and federal laws with safeguards for favorable labor

[1] Deuteronomy 30:18-19.

conditions, regulation of transportation, adequate standards of living, and protection from unemployment for migrant labor. (The Department voted concurrence with the Home Department resolution on migrants.)

Although many problems of the agricultural migrants must be met by national planning, we recognize that much must be done by local women. Therefore, local women are urged to acquaint themselves with local conditions of migrants or migrants in transit through their communities, do what needs to be done locally, and report other needs to appropriate state authorities.

4. That local women visit the courts and make their influence felt in the interest of equal justice for all people.

5. We express our deep concern about our enormous surpluses of food in the United States at the time when there is need at home and mass starvation across the world, and call upon the President of the United States, the State Department, and Department of Agriculture to take steps toward distribution of these surpluses which will meet the greatest human need.

6. We call the attention of Methodist women to the following action of the General Conference of 1948: "That the institutions of our church—colleges, universities, theological schools, hospitals, and homes—be asked to restudy any policy which proceeds on the basis of racial discrimination." In the light of this recommendation we call upon Methodist women to give careful attention to the admission practices of child care agencies within their own conferences and communities with reference to children of racial minorities. And *we recommend* that steps to taken to make these facilities of the church and community available without any form of discrimination to children of any racial group.

As one step in this direction, we call attention to the study of state laws on race which is being published by the Woman's Division of Christian Service early in 1950, and *we recommend* that this study be placed by Woman's Societies or Guilds in public libraries, high schools, and public and private welfare institutions, including agencies of The Methodist Church.

We further *recommend* that Methodist women direct their attention to admission practices of secondary schools and colleges, hospitals, homes for the aged, and facilities available for boarding home care for racial minorities.

We recommend that the President of the Woman's Division call this recommendation to the attention of the Board of Hospitals and Homes and the Board of Education of The Methodist Church and urge their co-operation in the implementation of this proposal.

United Nations

It is recommended that:

1. Recognizing the urgent need for better news coverage of the accomplishments of the United Nations, we ask that we survey new methods of securing this coverage.

2. We urge Congress to pass legislation permitting a larger participation in a technical assistance program to underdeveloped countries.

We urge that as much as possible of this technical assistance be channeled through the United Nations.

We urge that every safeguard be provided to avoid exploitation of people receiving help.

We urge the utmost care in the selection of personnel for this technical assistance program. Such a program will also undergird the work of Christian missionaries.

3. The following provisions be made for the care of refugees: Extension of IRO for one year; establishing, under the UN, a high commissioner to care for refugees and stateless persons; adequate financing for the work of such a commissioner; a broader definition of "refugee," to include all refugees and stateless persons.

4. Publicity be given to the dates for the following UN seminars:

February 13-17, 1950—For special leaders and teachers in area of international affairs.

April 24-25, 1950—Intended especially for women, following the Assembly.

March 1-2, 1950—A student seminar.

Implementing the Study "A Christian's Vocation"

We recommend:

That, wherever possible, we make this study a church-wide study for men, women, and youth groups.

General Recommendations

1. That the local society study the pamphlet, *You Pay the Taxes, You Call the Tune,* League of Women Voters, 726 Jackson Place, N.W., Washington 6, D. C.; "The Local Community Job Under the Housing Act of 1949," Housing and Home Finance Agency, Washington, D. C.

2. That the Committee on Christian Social Relations and Local Church Activities in the local churches participate in or initiate plans for effective observance of National Family Week, co-operating with other churches and community groups when possible.

3. That the local secretary and her committee acquaint themselves with community services available, and compile a directory of such services so that intelligent guidance can be given people needing such services.

4. That the Christian Social Relations and Local Church Activities secretary make a study of the opportunities afforded older people in the community and in the church in the areas of worship, recreation, service, and fellowship. Included in this study should be existing laws covering pensions and living conditions in homes for the aged. We urge the promotion of material available from the Board of Education for this age group.

5. (a) That local secretaries of Children's Work be invited to serve on the local Committee on Christian Social Relations and Local Church Activities in line with previous action by the Department.

(b) That district and conference secretaries of Children's Work be included on the Standing Committee on Christian Social Relations and Local Church Activities on conference and district levels.

6. That the dates for the next National Seminar (to be held in co-operation with the Home and Foreign Departments) be set for July 31-August 9, 1951, at Scarritt College, Nashville, Tennessee. Jurisdictions and conferences are urged to make plans for representation at this seminar. The theme will relate to *Education for a Christain World Order.*

7. The Department recognizes the need to be constantly alert to the purpose for which it was created. Therefore, the time is ripe for a new look at the structure of its organization, the timeliness and urgency of its program emphases, and at the effectiveness of its machinery and promotional methods.

A simple questionnaire will be mailed to the local societies and Guilds through regular channels by March 1, 1950, and returned by April 1 to district secretaries with the necessary information. Conference secretaries should receive the district secretaries' summaries by April 20 and send the compiled results to their jurisdiction secretaries by May 5. The jurisdiction secretaries then send their compiled reports to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y., by June 1.

The results thus compiled will be integrated into a composite report by the September Executive Meeting, and serve as a basis for planning the program for the annual meeting in 1950, and give possible directives for the Department's plans and programs for the next quadrennium (1952-56).

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Advance and Arithmetic— ADDITION, SUBTRACTION, MULTIPLICATION AND DIVISION

By MRS. R. M. HOWELL

(Mrs. Howell is the Promotion secretary of Southeastern Jurisdiction. This jurisdiction has led in the number of new societies organized. In 1948 there were 357, in the interim period 206, and in the first quarter of the new fiscal year 89 new societies in the jurisdiction.

Mrs. Howell says, "The continued support of the bishops, district superintendents, and pastors has been of great benefit. They help to open the doors of many unorganized churches and also encourage those societies already organized."

In the following article, through reports from local, district, and conference officers, Mrs. Howell solves some problems in arithmetic for us.—E. A. W.)

+ + Addition + +

ADD: Interest on the part of every local member.

"Sometimes it would be fun to have a question-and-answer quiz about the workings and aims of the Woman's Society of Christian Service. That way you'd find out whether your group has a high or low I.Q. Do they know the inspiration of being members of the world's largest organized group of Christian women?"

ADD: New methods of securing members.

"The best thing that has been reported to me has been that in one church since June they have checked the church roll and distributed names of church members who were not members of the society. ALL were visited and asked to join circles. ALL were informed when the circles met, who the circle leaders were, and whose circle they were in. Someone called for ALL of them to go to the meetings. Through this thorough work forty new members were gained."

— — Subtraction — —

SUBTRACT: Indifference.

"Renewed Caravan efforts are being made. Our seminars were well-attended. The women showed great interest in the program, which was good. We went into the more remote section in the mountain districts and thus touched women who cannot usually get to meetings. In all, for the seven meetings, we drove 1,281 miles."

SUBTRACT: Unorganized churches.

"A young theological student organized a church in one of the apartment areas which are springing up like wild grass all over this city. The church membership of twenty-six includes fourteen women. Recently a most enthusiastic society was organized there. Our young preachers are surely on the job, and we can expect great things from them."

× × Multiplication × ×

MULTIPLY: Number of missionaries.

"A minister of a small rural community—500 people—and his wife—a district recording secretary of the Woman's Society of Christian Service—decided a year ago to have a study, *On Our Own Doorstep*, in their church. Men and women attended this class, which the minister's wife led. She and her husband became more deeply interested through this study. As a result, they volunteered for full-time missionary service. On October 1 they left for Alaska."

MULTIPLY: Membership committees.

"Have you an active membership committee? If not, then select your best-looking women with the best personalities and the most energy to go to work on this problem of enlistment. Check your church roll, of course; also inform all the women that they may become members through gifts of service, prayer, and money. We need the prayers of those shut-ins whose minds are stayed on Him. Then, too, maybe you do not have a Wesleyan Service Guild? If you have even a small number of employed women you can organize a Guild."

÷ ÷ Division ÷ ÷

DIVIDE: Into new circles.

"A society gained sixty-three new members in June and July. It now has twelve circles, instead of four."

DIVIDE: Information from leadership schools.

Many conferences report fine schools of missions, some of them held for the first time. The results have been felt long after the school. In one city church, the Guild and the Woman's Society came together for one evening class session. They were studying Japan. "The whole middle tier of seats in the main auditorium was full of women, with a good sprinkling of men. . . ." In a small town church, the three churches on the charge came together for an evening meeting. They were studying "Cooperation for a Christian Nation." Due to good publicity, and through preparation, the largest attendance in their history was noted.

DIVIDE: Your money.

From Cuba, the president writes: "I want you to know that our offering—$1,052.60—went to pay a Cuban missionary her salary. It may seem very little to you, but we feel very happy of it. Remember that there are only thirty-two societies in Cuba, and this is only the second year. Last year we raised only $935. We are very glad that we are doing a little, but something. The Cuban missionary is helping Miss Dreta Sharpe, at Herraduras, a little town two hundred miles away from Havana."

By ELIZABETH STINSON, *Secretary*

Women of Scripture

By ETHELENE SAMPLEY

THE church has become increasingly aware of the significant place of women in a Christian society. Under the auspices of the World Council of Churches, studies have been made of the life and work of women in the church that indicate that this question has become one of crucial importance in the life of the Christian community. Perhaps it was this growing consciousness of the vital work of women which led the Woman's Division to choose the study of *Women of Scripture*.*

AIMS AND PURPOSE

The purpose of the course on *Women of Scripture is to help the members of local Woman's Societies of Christian Service:**

1. To a clearer understanding and appreciation of the influential place women held in the development of the Hebrew-Christian religion.

2. To develop a greater awareness of the responsibility women have in the development and growth of the Christian religion in the twentieth century.

3. To deepen the religious experience of the members of the study group.

The Text

Dr. Arthur Bruce Moss has drawn from the Bible, and other sources, material that portrays the influence of women on the society of their day. The table of contents indicates Dr. Moss's acquaintance with the various phases of work promoted by the Woman's Society of Christian Service. This division of material will probably prove quite satisfactory in the promotion of the study and will provide an opportunity for the Wesleyan Service Guild and the Woman's Society of Christian Service to have some joint sessions. An excellent study guide prepared by Mrs. Lester Rumble will reward the leader who makes a careful study of its contents. Valuable suggestions are given for the presentation of each study, the discussion period, and the evaluation of each session.

Resource Material

Interest in the study may be stimulated through the use of films. They may be used to promote the study, to enrich the session by giving background, or to motivate discussion. The films listed below may be secured from The Methodist Publishing House in each area. Although the rental price may appear a little higher than desirable, it is an investment that pays dividends. All films listed are 16mm, black and white, sound films, of good technical quality.

Ruth, prepared by Religious Films, Ltd., of Great Britain, tells the story of the ancestress of David, the king, amid the aftermath of war and has a constructive message for our times. This film might be used in a Sunday evening church service a week before the Bible study begins, not alone for promotional purposes but also for the enrichment of the experience of other persons within the church.

Abraham's Faith (16 minutes), prepared by the Church Craft Films, may be used to motivate discussion of the development of religious ideas among the early Hebrews.

Unto Thyself Be True (16 minutes), prepared by Family Films, Inc., tells the story of a teen-age boy who gets into trouble because of lack of understanding from his bickering parents. It is good for discussion of family and community life.

The Home, from the series "2,000 Years Ago," distributed by United World Films, gives good background for understanding home life in Bible times. Slides (2″ x 2″) have been made from this film and are available with script for those who prefer to use a slide projector rather than a movie projector. These films and slides have been done with historical accuracy and discrimination.

The Woman at the Well, American Bible Society Film, based on the story from John 4:1-29. This film has a strong appeal in its vivid portrayal of Jesus' insight into human need and in debunking prejudice and racial pride. A dramatic service of worship prepared by Mary Clark Tipps, entitled *The Well at Sychar,** might be used to open the session on "Across the Boundaries of Race." The service has been done with insight and warm understanding of the situation portrayed. A well-prepared choral reading of the Song of Moses and Miriam, Exodus 15, might be an effective part of a service of worship.

Two booklets which should be read by each leader are the *Revised Interim Report of a Study on the Life and Work of Women in the Church,** prepared for the World Council of Churches, and *Women in American Church Life,** by Inez M. Cavert. These are rich resources for a better understanding of the scope of the work of the women in the church today. Attention should be called to the pamphlets dealing with family worship which have been prepared for the Upper Room Series and distributed through the Department of Evangelism.

Planning the Study

The leader will find the text somewhat difficult to use as a study, as it is primarily of a devotional nature. The Scripture passages selected give very few details about the women; so, background material needed to enrich the study may be drawn from Bible commentaries, encyclopedias, and other sources. The leader will want to stimulate discussion and encourage exchange of ideas and opinions because active participation on the part of the members of the group is vital. This is a good opportunity to really study the Bible and give some direction and help in the use of reference materials such as the Bible commentaries.

Advance preparation is necessary for the use of all dramatic material, in order that it may prove to be a means to an end rather than an end in itself.

Desired Results

A deepening appreciation for the opportunities women have for becoming a real force in the development of a Christian society should result from this study; also, a willingness to accept responsibility.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

Wesleyan Service Guild

By MARION LELA NORRIS, *Secretary*

Quadrennial Wesleyan Service Guild Weekend

THE Quadrennial Wesleyan Service Guild Weekend will be held in Cleveland, Ohio, April 21-23, in connection with and following the Assembly of the Woman's Division of Christian Service.

The Allerton Hotel will be the Weekend headquarters, and all meetings will be held there. The hotel is putting all of its services at our disposal. It has room for one thousand Guild guests, and ample space for meetings and discussion groups, conferences, dinners, and luncheons.

The Quadrennial Guild Weekend is open to all Guild members and friends. It is hoped that each district across the country will be represented.

Make your reservation at once at the Allerton Hotel. (Room rates run from $3.50 up.) Details of registration are given in the *Winter Newsletter*.

Assembly Guild Delegate

Each conference Guild has the privilege of one official delegate to the Assembly, according to the Assembly and the Guild by-laws. Has your conference chosen its delegate?

"What I Like Best About the Guild" [1]

"To have the privilege to be with the Wesleyan Service Guild in the Guild Weekend has brought forth new light to the faith I hope to take some day to the Orient, for I believe when Jesus said, 'The kingdom of God will come to this earth,' he meant that small groups like the Guild spread the belief, teachings, and his motto of life to others, and it will grow larger and larger, and some day everyone will have one faith, one religion, and one belief. Then we shall have peace.

"Words alone cannot express the sincerest feeling that I have toward the Guild for the wonderful unity that women from such distance could have—the harmonious fellowship; the sincereness in their undertaking. So I will say, 'Thank you for the privilege to be with you for this conference. It meant a lot to me to know the Wesleyan Service Guild.' "

[1] Written at Lake Huron Camp by Ruby Shigumura, baptized to Christianity only a few months before. Home, Honolulu; studying to become a worker in Christian journalism.

World Day of Prayer

Remember the World Day of Prayer. Many employed women of the different Protestant churches in a city frequently co-operate in an interdenominational, interracial evening service of worship and meditation. Sometimes it is interfaith. (Secure materials from Literature Headquarters.)

"General Douglas MacArthur said that the problem of security is a theological one. The scientists declare it to be a moral problem. Both of them are looking to the Church to do what military strategy and scientific ingenuity cannot do."

—The Upper Room Pulpit

The People's Section

Have you joined The People's Section of the American Association for the United Nations? Send one dollar, with name and address (either personally or for your unit), to The People's Section, 45 East 65th Street, New York 21, N. Y. You will receive information, discussion materials, and have the opportunity to send in your opinions and convictions about making the United Nations work better. Have you read Trigvie Lie's reports of what has already been accomplished?

"In the final analysis, our best defense against subversive elements is to make the ideal of democracy a living fact. . . . We are asleep if we fail to remember that democracy is split asunder when prejudice and bigotry possess our people in their human relationships. Sheet-covered breeders, carriers, and spreaders of hate and intolerance strike at the very heart of the institutions upon which our liberties rest.

—Attorney General Tom Clark

A Japanese Girl on Peace [2]

Though Australia bars from its territory all persons of the so-called yellow race, Japanese school children have been permitted to send messages to "pen friends" in Australian schools. One of these letters, published by *World's Children*, was written by a thirteen-year-old Japanese girl from the Shinagawa Girls' High School. The writer fails to say that she lost her right hand from an incendiary bomb.

"To Some Schoolgirl in Australia:

"I am afraid you may not like receiving this letter or answering it, because I am Japanese. But I hope it is not so.

"I am not your enemy. It may help a little if I tell you that I, too, have suffered—my three brothers, they are asleep; my house, it is burnt.

"Out of all this cruelty and hatred and mistake, could we not arrange that there should be peace and prosperity and happiness for all countries? I want it that way.

"Even to a war-scarred land like mine, spring will come. It is coming now, with plum blossom and cherry, and happiness and warmth. How do we arrange that it might be spring for all the world?

"I would beg you to believe that I write this letter not with my pen, but with my heart.

"HIDEKO INOURIE."

'World government is as necessary to ensure world peace as national government is to ensure that domestic tranquility, which the drafters of our Constitution envisaged."

—The People's Lobby

[2] From *World Over Press*.

Student Work

DOROTHY NYLAND, *Secretary*

CHRISTIAN CITIZENSHIP SEMINAR FOR STUDENTS

MISS MARY SHADOW, who graduated from Tennessee Wesleyan and received her master's degree in public administration, last year became the only woman legislator in Tennessee and the youngest of any legislator in the United States. Mary has grown up in the Methodist youth program and in the Methodist student program. It was very appropriate that we should ask her to come to Washington at the time of the Christian Citizenship Seminar for Methodist students. Sixty-nine different students from forty-three colleges, who represented nineteen different states, and one representative of the World Council of Churches from Holland participated in the Christian Citizenship Seminar in Washington, D. C., for three days, and at the United Nations for two days. This seminar was under the auspices of the Methodist Student Movement, in co-operation with the Christian Social Relations Department of the Woman's Division of Christian Service.

A similar seminar is being planned for this year from February 26 to March 2. It will be limited to fifty students. Miss Eleanor Neff, of the Department of Christian Social Relations, will arrange the program in Washington, and Mrs. Margaret Bender, also of the staff of the Department of Christian Social Relations, will arrange the program at the United Nations. The students will have opportunity to interview senators and congressmen in Washington. They will visit the House and Senate. The conference is geared to their responsibility as Christian citizens in a democracy. At the United Nations, the students will have opportunity to learn of the work of the world organization and their responsibility to meet it effectively.

Last year, Mary Shadow shared with them her experience of election, and why she decided on politics as a Christian career. After participating in this seminar, students returned to their campuses eager to share their experience with other students and faculty. One girl wrote that she learned more in the three days at the Christian Citizenship Seminar than the whole semester of classes in school. Returning to the campuses, students have put on many programs on the United Nations and America's role in world government.

This is an interracial experience. One of the white boys from Atlanta, Georgia, who attended the seminar last year, wrote saying that in the summer he decided to work in Harlem. He attended the New York Work Camp this past year, having opportunity to work with the Negro young people of that area.

Students who are interested in the Christian Citizenship Seminar should send for application blanks to Miss Dorothy Nyland, Student Department, 150 Fifth Avenue, New York 11, N. Y.

"I have been working and studying in Washington for five years, always with the view of putting Christian principles to work in their political application. It is my feeling now that testing political acts by God's will, or Christian principles, can be a confusing experience unless a person comes into the political arena with a sense of direction regarding God's will and the democratic process."

—ROBERT FANGMEIER, *graduate of American University, interested in politics as a Christian career.*

Mary Shadow, the only woman in the Tennessee House of Representatives

Youth Work

By HELEN L. JOHNSON, *Secretary*

ROOM FOR ALL

On February 12, many will observe Race Relations Day. That is fine, but it is not enough. We should use the experiences of every day toward "making room on this earth for all to live on it in human dignity and with self-esteem." Every day is race relations day!

Some groups will want to use this month for a time of study, including activities, that will build for brotherhood. This may be an interest group in the Methodist Youth Fellowship. It may be a group from several churches in the community working together toward the solution of some community problems. It may be a few adult workers with youth. There is a wealth of material to help in such a study. Even a few acting on beliefs and convictions that they know are right can accomplish much. This is a challenge to our Christian faith.

A Christian basis for human relations is found in the pamphlet *Seeking to Be Christian in Race Relations*,* by Benjamin E. Mays. This pamphlet in itself would furnish material for a study group. These pages, beginning with a statement about God, record a Christian philosophy of life that will influence all human relations.

"In a world of superfortresses, radar, and atomic bombs, mankind faces an awful and an urgent choice: We of this planet must learn to live together or perish. There is no time to argue or to wait; there are no ifs or buts. Two thousand million human beings now occupy a planet on which man has conquered distance and has pried from nature the secret of incredible power. The story is told in the word 'Hiroshima' and in the oft-repeated statement that no place on the globe is more than sixty hours distant from one's own airport."[1] This paragraph, freighted with meaning, is from the introduction to *Sense and Nonsense About Race,* by Ethel J. Alpenfels. The pamphlet, although one of a series, is complete in itself; it presents scientific answers to questions about the various races.

The third pamphlet of this series is *Know, Then Act,** by Margaret C. McCullouch. It tells of some things we can do to improve race relations. It also contains many suggestions for further reading, as do the others of this series.

"The race problem is the fundamental problem of our nation and of the world today, because it is interwoven with all other problems." Here is a job that calls for co-operation. What is your answer?

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

[1] Used by permission, The Friendship Press.

"Ha-Ji-Me-Te"

(*Continued from page 8*)

100,000 yen. Christians and non-Christians alike realize that Japan needs Christian doctors, teachers, lawyers, and diplomats.

Miss Sato: Another thrilling movement is our "Christ for All Japan" evangelistic campaign. Dr. Kagawa is, of course, our leading evangelist, but everyone is helping. We get so many inquirers who wish to study the Bible. You, Miss Smith, may conduct as many Bible classes as you have time for. You know, we need many more missionaries to help us. If this interest in Christianity is not met, many may turn to the aggressive communists or become nationalists again. We *must* reach our people before they lose interest. Since there are not enough missionaries and native workers, it is important that the people have an ample supply of New Testaments, Gospels, and hymnals. You know that the American Bible Society is sending between seventy and seventy-five thousand dollars for the purchase of paper and supplies for Scriptures, which will be printed by our Japanese Bible Society. I hope many of your American Christians will contribute money, for this is such an important way to spread the gospel of Jesus Christ.

Miss Smith: I certainly shall put that plea into my next mimeographed letter to my American friends. (*Looks at watch.*) Oh, oh! It's getting late. It has been such a pleasure to meet and talk with all of you. We shall become close friends, I know. But I must go now —I have a faculty meeting in thirty minutes, and I must walk, you know. (*Rises slowly.*) Dear me, I wonder if I'll be *able* to walk! I'm going to learn to sit in proper Japanese style if it kills me! (*Limps to the door, bows as she stands there, and speaks.*) Thank you so much for a delightful afternoon. *Sa-yo-na-ra* (good-by).

(*Steps into her shoes and departs, while the other ladies rise and move toward the door.*)

Curtain

Children's Work

WORKERS FOR BROTHERHOOD

An Open Letter to the presidents of the local Woman's Societies of Christian Service

DEAR FRIENDS:

Growing up in your church school and community are boys and girls who will help to shape the pattern of tomorrow's world. As we consider the tremendous problems with which these oncoming citizens will have to grapple, if a world order of brotherhood and peace is ever to be brought about, we know that each child should receive the best training that the church has to offer, so that he may enter into his full heritage as a friend and follower of Jesus Christ.

Since the unification of Methodism, the Woman's Society of Christian Service has been asked to work with other agencies in the church to try to bring about growth in Christian world-mindedness on the part of boys and girls. The officer in the Woman's Society through whom it is planned that this service may especially be rendered, is the secretary of Children's Work.

Does your society have a well-qualified woman already elected, and busy about her work with other teachers in the children's division of the church school? Up to the present time, out of the more than 27,000 societies, only slightly more than half have elected a member to this important office.

Won't you endeavor to see at once that this leader to work with children is appointed, and that she enters upon her service with the full interest and support of all members of the society?

By the election of a children's secretary and active co-operation with her in the work of the church for children, the members of the Woman's Society will make a definite contribution to the cause of Christian brotherhood toward which our thoughts are particularly directed during this second month of the new year.

—RUBY VAN HOOSER, *Secretary of Children's Work.*

"Great Possibilities Are Becoming Realities"

(*Continued from page 15*)

of this changing world with modern techniques, according to the *Status of Women* report.

"A phenomenal growth in interest in gifts for *Supply Work* has developed through the short years of our organization. . . . [In 1948] A grand total of 'over and above' gifts which included value of materials and cash for Supply Work was $897,230.29."

The inspirational program on Sunday afternoon was one of the highest points of the annual meeting. Mrs. Charles W. Brashares told of accompanying her husband on his recent ten-week episcopal visitation to India. As she described their arrival at Hyderabad, one could visualize the welcome that was given to Bishop and Mrs. Brashares at the railroad station.

Mr. Russell Carter of Haskell Institute, Lawrence, Nebraska, gave emphasis to the fact that the Indians are thinking. We must not fail them.

Emphasis was given by Mrs. G. Edward Knight to the fact that Alaska is at the crossroads. History is being made there right before one's eyes. It is the little melting pot of America. Now representatives of *every race* are in Alaska. Many races are represented at Jesse Lee Home in Seward. One Eskimo tot there became conscious that visitors were watching her, and holding up a finger she said, "You be good." The needs are great in Alaska. The work must not be allowed to lag, for we are standing before the judgment seat of little children. "You be good."

Mrs. Eugene Lewis Smith, who accompanied her husband, the Executive Secretary of the Foreign Division, on his visit to Africa last spring and summer, brought greetings from the women of Africa. At Wembo Nyama, more than one hundred women came in drenching rain to the meeting of the Woman's Society, known in Africa as the "Fellowship of Love." The meeting was in a dilapidated church, but ten dollars was sent to China (through the New York office) to help relieve the suffering there. In Africa the family income is 20 cents a day, so hunger is a constant companion.

Africa needs *teachers, agricultural missionaries, dietitians.* There are only five agricultural missionaries in all of Africa. Africa need not be hungry; the people need to be taught *how* to raise sufficient food.

Christian missionaries have been the educational pioneers in Africa. Eighty-five per cent of the education south of the Sahara is still under Christian auspices—but under such handicaps. In so many villages throughout Africa, children wait for an education.

Because of superstition and disease, there are not many children in non-Christian villages. One out of every two children dies before its first birthday. Only one out of every ten grows up. How long will Africa have to plead for doctors and nurses?

Throughout all of the sessions of the annual meeting, over and over, was heard the plea for more missionaries. That urgent request was laid upon our hearts as the greatest need of all at this hour. From thousands of hearts may prayers be lifted that this need shall be met.

SUGGESTIONS FOR THE MARCH PROGRAM

By MRS. H. W. BLAND DETWILER

"Christian Advance in Japan"
"Japan Today and Tomorrow"

Just how synonymous these two titles are depends on "me"! In the words of the poem in *Program Material** (p. 84):

"The atom is the greatest force in the world, save one.
That one is the human soul!"

By the way, that is a tremendous little book from which the quotation comes—*The Bomb That Fell on America,* by Hermann Hagedorn, Association Press, New York.

I. PREPARATION.

(1) Have program committee meet well in advance of society meeting. (2) Study the purposes of this program (*Program Material,** p. 76). (3) Make several posters significant of the beauty of Japan and several others significant of her heartache. (See THE METHODIST WOMAN, May, 1949; WORLD OUTLOOK, March, 1947; May, 1947; April, 1949.) (4) Use *A Guide on Japan for Leaders of Adult Groups** (price, 35 cents). (5) The picture-pamphlet, *Christianity Advancing in Japan,** by Hamako Hirose, gives much additional help (price, 35 cents).

II. INVITATIONS.

(1) Dainty little fans made of folded paper or paper doilies of different sizes, purchased from the five-and-ten-cent store. Water color or crayon tints will make these little doilies into fetching Japanese fans. (2) Small place cards on which are etchings of Japan may be purchased in art shops. (3) Plain government post cards with hand-drawn Fuji and graceful trees, *or* done on a mimeograph. (For ideas see *Christianity Advancing in Japan** or *Fun and Festival From Japan,** by Gwinn and Hibbard (price, 35 cents). (4) Tiny parasols with an attached card-invitation may be purchased in five-and-ten-cent stores. (5) Tiny Japanese lanterns, either drawn or made from odd pieces of wallpaper, are also clever. (6) A Japanese "lady" may be made simply by a "head and face," plus a narrow straight piece for her "body" (about the width of a clothespin). Then cut a beautiful kimono for her from the pretty paper found in birthday or Christmas cards or leftover gift wrappings or wallpaper. "She" may also be used as a place card, with an additional horizontal piece pasted under her "feet."

III. PROGRAM.

(1) Ask your Wesleyan Service Guild to prepare a radio newscast about Japan from current papers and magazines. (2) Ask your secretary of Status of Women to introduce "Miss Hirose" by *telling* the facts about her life, found in *Christianity Advancing in Japan**. (3) A quiz, map, history lesson, an up-to-date geography lesson, one on art—may have bearing on our theme. (At summer school, Miss Hirose suggested that the combination of the beauty of art in Japanese life and the beauty of Christ when understood by the Japanese makes a radiant personality.) (4) Use the film "This Is Japan," from Association Films, 35 West 45th Street, New York 19, N. Y. $1.50, plus transportation. (This is an old film, and does nothing with our own missionary emphasis, but is excellent in portraying much of the early life and scenery of Japan as suggested in Dr. Kerr's book, *Japan Begins Again.** (5) The devotional time might well be spent in using the suggested worship material. Hang Japanese lanterns around the room. Focus a light on the worship center, where Japanese dolls are kneeling at the foot of a cross. The reading of Kagawa's poem (*Worship Services,** p. 15) might make a beautiful closing.

IV. ATMOSPHERE AND FELLOWSHIP are combined this time because of necessity! The love of beauty in Japan, in spite of the struggle and heartache, makes us want to have our women enter into that spirit. Fix the room as nearly like a Japanese garden as possible: Japanese lanterns, forced early spring blossoms arranged in graceful vases or pots, and as many low stools as possible. Cut cherry blossoms out of pink paper and push on tree branches, thus making fantastic cherry trees! Ask your hostesses to wear Japanese kimonos. *Please be sure they are authentic.* You may be fortunate enough to borrow some, but you may rent them from our own Costume Bureau, 740 Rush Street, Chicago 11, Illinois, at 75 cents each. With the costumes, Miss Grimes will send you directions for wrapping the *obi* (sash).

If you have a luncheon or a supper meeting you will want to use that entrancing menu found in *Eating Around the World at Home,* page 20. This gives you the recipe for each dish and ideas for table decorations and service. (Purchase from Board of National Missions, Presbyterian Church, U.S.A., 156 Fifth Avenue, New York 10, N. Y.)

Of course, if you plan to have a tea, it must be done in true Japanese style!

SPECIAL! The words of the lovely little song, "Good Morning to You," may be sung as the Japanese do. Here they are:

"Good Morning Everybody"
O ha yo mi na san
O ha yo mi na san
O ha yo ko do mo
(little children)
O ha yo sen se-i
(teacher)

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

A Forward Step

By MRS. C. C. LONG, Circulation Manager

WE CONSIDER it a very signal privilege to have the announcement of the greater service, which THE METHODIST WOMAN will render, in the months to come, from the pen of the Woman's Division President, Mrs. Frank G. Brooks.

The department bulletins will appear in various issues throughout the year, and the same number will be printed as formerly appeared in separate format. The gathering together under one cover of all of these most interesting materials brings joy to our hearts. We feel that now, not only will the secretaries to whom these bulletins have been sent receive the help they contain, but also it may be shared with our readers. Every person interested in the Advance will be able to share in the plans for a more perfect progress.

The Christian Social Relations Department has stimulated action through the *Information and Action Bulletin* in the past, and now through the pages of THE METHODIST WOMAN this information is made possible in a more permanent form for filing, as well as sharing with the women who subscribe to THE METHODIST WOMAN.

The *Supply-O-Gram* will carry our subscribers, as well as the secretaries of Supply Work, to the various fields of endeavor, and the work will come alive through the magazine.

This is equally true of each department bulletin which appears, and as the secretary of Promotion, Christian Social Relations, Supplies, Wesleyan Service Guild, Children's Work and Missionary Education will need THE METHODIST WOMAN, because of the inclusion of these bulletins, we urge an immediate subscription order. These bulletins will begin to appear in the March issue. It will be necessary to add eight pages to the present format, and the various bulletins will appear at regular intervals, based as nearly as possible on the needs of the lines of work involved. In order to receive the March issue of the magazine, the subscription, with remittance, must be received by February first.

These pages will be in addition to the pages now appearing in THE METHODIST WOMAN, and the price continues at only $1 per year, and the price of the combination of WORLD OUTLOOK and THE METHODIST WOMAN is still $2.30.

This new service helps us to realize that we indeed need both magazines, WORLD OUTLOOK and THE METHODIST WOMAN. Increasingly, as the months go by, THE METHODIST WOMAN will become the magazine for "generating inspiration and enthusiasm for the great enterprises of the society." In addition, WORLD OUTLOOK adds its invaluable contribution, with stories of action and concern, built around real people in our mission fields at home and abroad.

Remember, if you subscribe to both of these magazines, you really have a bargain at $2.30, and you are helping your society to receive a beautiful Certificate of Award for a 33⅓-per-cent increase in combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Won't you, as our subscriber, secure a combination subscription today, and give it to your secretary of Literature in your local society? Tell her to send it to us at once, in order that no copies be delayed.

Yours for THE METHODIST WOMAN with a WORLD OUTLOOK.

FOR GREATER SERVICE

THE METHODIST WOMAN, beginning with the March issue, enters a new era of service by including all of the following bulletins within its pages:

ADVANCE CLIPPER

INFORMATION AND ACTION BULLETIN

SUPPLY-O-GRAM

WESLEYAN SERVICE GUILD NEWSLETTER

WORLD FRIENDSHIP BULLETIN

HIGHLIGHTS FROM THE HOME FIELD

LETTER CLIPPINGS

The charter of THE METHODIST WOMAN, written by the late Miss Estelle Haskins for its first issue, September, 1941, reads, in part:

"THE METHODIST WOMAN must be a useful agent in promoting plans and methods and carrying them into the farthest corner of the church. It will become, so to speak, a trade journal for the Woman's Society of Christian Service—an authority on ways and means. But it must do more than this. It must charge the necessary machinery with the spirit of personal service; it must breathe the spirit into the wheels. It must generate inspiration and enthusiasm for the great enterprises undertaken by this Society.

"And underneath the method and inspiration it must help to build the educational processes by which Methodist women become more and more intelligent workers with broadened and deepened sympathy which grows out of a broader knowledge.

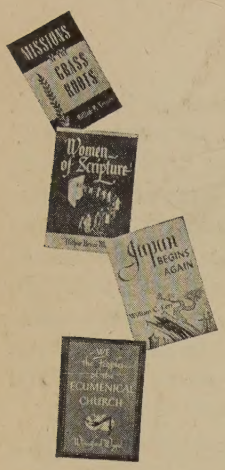
"THE METHODIST WOMAN is to represent the women of the church in their work for a better world. It must speak with a courage that will inspire in Methodist women a conviction leading to definite action on behalf of a world literally tumbling from one tragedy into another and leaving women and children helpless, homeless.

"This magazine must also seek to inspire in the women of the local church a greater devotion to its spiritual interests—and to develop a Christian fellowship. THE METHODIST WOMAN will present a world missionary enterprise which has been sustained by Methodist women who now, united, girdle the world."

It is my hope and my prayer that the women of Methodism will be served better by an enlarged, all-inclusive magazine.

MRS. FRANK G. BROOKS,
President, Woman's Division of Christian Service

APPROVED STUDIES 1949-50 *For Adults*



Theme: Co-operation for a Christian Nation

Missions at the Grass Roots. By William P. Shriver. $1.00.

A Guide on "Co-operation for a Christian Nation." By Earl Zeigler. 35 cents.

Theme: Japan

Japan Begins Again. By William C. Kerr. $1.00.

A Guide on "Japan." By Katharine Johnson. 35 cents.

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